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॥ सहज्जेदः ॥
FRIEND-SEPARATION.

अथ राजपुत्रा जचुः । आर्य मिचलाभः श्रुतस्त्वावदस्माभिः ।

Then the king's-sons said: Reverend Sir, The Friend-acquisition heard so far by us;

इदानी सहज्जेदं श्रोतुमिच्छामः । विष्णुशर्मोवाच । सहज्जेदं

now the Friend-separation to hear we desire. Vishnuśarman said: The Friend-separation

तावच्छृणुत यस्यायमाद्यः श्रोकः ।

then hear, of which this the first verse:

वर्धमानो महालेहो मृगेंद्रवृष्योर्वने ।

The increasing great-affection of a lion-and a bull in a wood.

पिशुनेनापि लुब्धेन जंबुकेन विनाशितः ॥१॥

by an insidious also greedy jackal destroyed. (1)

राजपुत्रैहृकं । कथमेतत् । विष्णुशर्मा कथयति । अस्ति दक्षिणा-

By the king's-sons said: How that? Vishnuśarman relates: There is on the south-

पथे सुवर्णवती नाम नगरी । तत्र वर्धमानो नाम वणिग्

road Suvarṇavati by name a city. There Vardhamāna by name a merchant

निवसति । तस्य प्रचुरे ऽपि वित्ते ऽपरान्बंधून्-

dwells. Of him (though) abundant even wealth (was), the other relations

तिसमृद्धान्तमील्य पुनरर्थवृद्धिः करणीयेति मतिर्बभूव ।

very-prosperous having seen, 'again wealth-increase to be made' thus resolution was.

यतः । अधो ऽथः पश्यतः कस्य महिमा नोपचीयते ।

For, Down down looking of whom the greatness not is enhanced?

उपर्युपरि पश्यन्तः सर्वे एव दरिद्रति ॥२॥

Upwards upwards looking all indeed are poor. (2)

अपरं च । ब्रह्मपि नरः पूज्यो यस्यास्ति विपुलं धनं ।

Another and, A Brâhman-slaying even man to be honoured, of whom is ample wealth,

शशिनस्तुत्यवंशोऽपि निर्धनः परिभूयते ॥३॥

with the moon* of equal-lineage although the wealth-less is despised. (3)

अन्यच्च । अव्यवसायिनमळसं दैवपरं साहसाच्च परिहीणं ।

Again and, The exertion-less inactive in fate-alone trusting of courage and deprived,

प्रमदेव हि वृद्धपतिं नेच्छत्युपगृहितुं लक्ष्मीः ॥४॥

a lovely woman as certainly an old-husband not likes to embrace Lakshmi. (4)

किंच । आलस्यं स्त्रीसेवा सरोगिता जन्मभूमिवासस्यं ।

Moreover, Inactivity, woman-service, ill-health, birth-place-fondness,

संतोषो भीरुतं षट् व्याघाता महत्वस्य ॥५॥

acquiescence, timidity, six obstructions of greatness. (5)

यतः । संपदा सुस्थितंमन्यो भवति स्वत्पयापि यः ।

For, Through fortune prosperous-thinking himself is through a little even who,

कृतकृत्यो विधिर्मन्ये न वर्धयति तस्य तां ॥६॥

having done-its duty fate, methinks, not increases of him that. (6)

अपरं च । निरुत्साहं निरानन्दं निर्वीर्यमळिनन्दनं ।

Another and, An exertion-less, joy-less, power-less, enemy-delighter,

मा स्म सीमांतिनी काचिज्जनयेत्पुचमीहशं ॥७॥

not ever woman any may bear a son such. (7)

तथा चोक्तं । अलब्धं चैव लिप्सेत लब्धं रक्षेदवक्षयात् ।

Thus and said: The unobtained and indeed one should wish the obtained one should guard to obtain from decrease,

रक्षितं वर्धयेत्सम्यग्वृद्धं तीर्थेषु निश्चिपेत् ॥८॥

the guarded one should increase properly, the increased on holy places one should bestow. (8)

यतोऽलब्धमिच्छतोऽर्थयोगादृथस्य

For (of one who) the unobtained desires, through wealth-application, of wealth

प्राप्तिरेव लब्धस्याप्यरक्षितस्य निधेऽपि स्वयं

the obtainment indeed; of an acquired even, (but) not-guarded treasure also of itself

विनाशः । अपि च । अवर्धमानश्चार्थः काले स्वल्पव्ययो

disappearance. Also and, Not-increasing and wealth in time with very-small-expenditure

* One of the great royal families of India derived its origin from the moon.

अथं जनवत्क्षयमेति । अनुपभुज्यमानश्च निष्प्रयोजन एव सः ।
even collyrium-like* to waste goes, not-enjoyed being and, useless indeed it.

तथा चोक्तं ।

Thus and said :

धनेन किं यो न ददाति नाश्वते बलेन किं यश्च रिपूच्च बाधते ।

With wealth what, who not gives, not enjoys? With strength what, who enemies slays?
and not

श्रुतेन किं यो न च धर्ममाचरेक्तिमात्मना यो न जितेद्रियो भवेत् ॥१॥

with Script- what, who not also virtue prac- What with who not of subdued- may be? (9)
ture tises? soul, senses

यतः । जलविंदुनिपातेन ऋमशः पूर्यते घटः ।

For, By the water-drop-falling step by step is filled a pot,

स हेतुः सर्वविद्यानां धर्मस्य च धनस्य च ॥१०॥

this (is) the means of all-sciences, of virtue also, of wealth and. (10)

दानोपभोगरहिता दिवसा यस्य यांति वै ।

Of giving-and enjoyment-deprived the days of whom pass forsooth,

स कर्मकारभस्त्रेव श्वसन्नपि न जीवति ॥११॥

he a blacksmith's-bellows like breathing even not does live. (11)

इति संचित्य नन्दकसंजीवकनामानौ वृषभौ धूरि

Thus having reflected Nandaka-and Sañjīvaka-named two bulls in the yoke

नियुज्य शकटं नानाविधद्रव्यपूर्णे कृता वाणिज्येन गतः

having fastened, a cart with manifold-things-filled having made, on trading gone

काश्मीरं प्रति ।

Kāśmīra towards.

अन्यच्च । अंजनस्य क्षयं हृष्टा वत्मीकस्य च संचयं ।

Another and, Of collyrium the waste having seen, of the white ant and the increasing heap,

अबन्धं दिवसं कुर्याहानाध्ययनकर्मसु ॥१२॥

not-barren the day one should make in liberality-study-and actions. (12)

यतः । को इतिभारः समर्थानां किं दूरं व्यवसायिनां ।

For, What an excessive-load of the able? What far of the resolute?

को विदेशः सविद्यानां कः परः प्रियवादिनां ॥१३॥

What a strange country of the of knowledge- Who a stranger of the kindly-speaking? (13)
possessed?

* A little collyrium is used every day to darken the eyelashes.

अथ गच्छतस्त्वस्य सुर्गनामि महारण्ये संजीवको भग्नानुर्नि-

Now - travelling of him in the Sudurga-named great-wood Safijivaka broken-kneed

पतितः । तमालोक्य वर्धमानो इचिंतयत् ।

fallen down. Him having seen Vardhamāna thought:

करोतु नाम नीतिज्ञो व्यवसायमितस्तः ।

Let make certainly the prudent a resolution thus (or) thus,

फलं पुनस्त्वदेवास्य यद्विधेमनसि स्थितं ॥१४॥

the fruit however that only of it what in Fate's mind stands. (14)

किंतु । विस्मयः सर्वेषां हेयः प्रत्यूहः सर्वकर्मणां ।

However, Dismay in every way to be avoided, the obstacle of all-actions,

तस्माद्विस्मयमुत्सृज्य साध्ये सिद्धिविधीयतां ॥१५॥

therefore, dismay having abandoned, in what is to be accomplished success may be achieved. (15)

इति संचिन्त्य संजीवकं तत्र परित्यज्य वर्धमानः पुनः स्वयं

Thus having reflected, Safijivaka there having left, Vardhamāna again himself

धर्मपुरं नाम नगरं गत्वा महाकायमन्यवृषभमेकं

to Dharmapura by name the town having gone, of great-bulk another-bull one

समानीय धुरि नियोज्य चलितः । ततः संजीवको इपि

having fetched, in the yoke having fastened, departed. Then Safijivaka also,

कथंकथमपि खुरचये भरं कृत्वोत्थितः ।

somehow-somehow on the hoof-triad his weight having made got-up.

यतः । निमग्नस्य पयोराशौ पर्वतात्प्रतितस्य च ।

For, Of one plunged into water-mass, from a mountain of one fallen and,

तक्षकेणापि दृष्टस्य आयुर्मर्माणि रक्षति ॥१६॥

by (the serpent) Takshaka also of one bitten life the limbs preserves. (16)

नाकाले वियते जंतुर्विद्धः शरशतैरपि ।

Not out of time dies a creature pierced by arrow-hundreds even,

कुशायेषैव संस्पृष्टः प्राप्नकालो न जीवति ॥१७॥

by a grass-point merely touched when his time-is come not he lives. (17)

अरक्षितं तिष्ठति दैवरक्षितं

Unguarded stands the by Fate-guarded,

सुरक्षितं दैवहतं विनश्यति ।

well-guarded the Fate-struck perishes.

जीवत्यनाथोऽपि वने विसर्जितः

There lives without-protector even in a forest one abandoned,

कृतप्रयत्नोऽपि गृहे न जीवति ॥१८॥

One for whom exertion-is made even in a house not lives. (18)

ततो दिनेषु गच्छत्सु संजीवकः स्वेच्छाहारविहारं कृत्वारण्यं

Then, the days passing, Safijivaka ad libitum-feeding-sport having made the wood

भ्रान्त्यन्दृष्टपुष्टांगो बलवाच्चनाद । तस्मिन्वने पिंगलकनामा

perambulating frisky-fat-limbed, strong, roared. In that forest Pingalaka-named

सिंहः स्वभुजोपार्जितराज्यसुखमनुभवन्निवसति ।

a lion the by his own-arm-acquired-sovereignty-pleasure enjoying dwells.

तथा चोक्तं । नाभिषेको न संस्कारः सिंहस्य क्रियते मृगैः ।

Thus and said, Not anointing, not consecration of the lion is made by the beasts,

विक्रमार्जितराज्यस्य स्वयमेव मृगेन्द्रता ॥१९॥

Of him who by prowess-has acquired-dominion of itself already the beast-kingship. (19)

स चैकदा पिपासाकुलितः पानीयं पातुं यमुनाकच्छमगच्छत् ।

He and one day with thirst-pained water to drink to the Yamunā-bank went.

तेन च तत्र सिंहेनानन्दभूतपूर्वकमङ्कालघनगर्जितमिव

By that and there lion unperceived-before, unseasonable-cloud-thundering like,

संजीवकनर्दितमश्रावि । तच्छुत्वा पानीयमपीत्वा सचकितः

Safijivaka's-roaring was heard. That having heard water not-having drunk with-trembling

परिवृत्य स्वस्थानमागत्य किमिदमित्यालोचयंस्तूष्णी स्थितः ।

turning round, to his-place having gone, 'What this?' thus reflecting silently remained.

स च तथाविधः करटकदमनकाभ्यामस्य मंचिपुचाभ्यां

He and so-conditioned by Karaṭaka-and Damanaka of him the minister's-sons

शृगालाभ्यां हृष्टः । तं तथाविधं हृष्टा दमनकः करटकमाह ।

two jackals seen. Him in this-state having seen Damanaka Karaṭaka accosts :

सखे करटक किमित्यसुदकार्थी स्वामी पानीयमपीत्वा

Friend Karaṭaka, why thus this water-desiring master water not-having drunk

सचकितो मंदं मंदम् वतिष्ठते । करटको ब्रूते । मिच दमनक
 with-trembling slowly slowly stands off? Karaṭaka says: Friend Damanaka,
अस्मन्मतेनास्य सेवैव न क्रियते । यदि तथा भवति तर्हि
 by our-advice of him attendance certainly not is made. If thus it is, then
किम् नेन स्वामिचेष्टानिरूपणेनास्माकं । यतोऽनेन राजा विना-
 what with this the master's-actions-pondering of us? For, by this king without
पराधेन चिरम् वधीरिताभ्यामावाभ्यां महहुःखमन्तुभूतं ।
 offence long slighted, by us great pain suffered.

सेवया धनमिच्छद्धिः सेवकैः पश्य यत्कृतं ।
 Through attendance wealth wishing by attendants behold what done,
स्वातंचं यच्छरीरस्य मूढैस्त्रदृपि हारितं ॥२०॥

the independance which of the body, by the fools that even allowed to be taken away. (20)

अपरं च । शीतवातातपक्षेशान्सहंते यान्पराश्रिताः ।
 Another and, Cold-wind-heat-fatigue endure what the on another-dependant,
तदंशेनापि मेधावी तपस्त्वन्वा सुखी भवेत् ॥२१॥
 of that-with a part even' a wise man penance having done, happy might be. (21)

अन्यच्च । एतावज्जन्मसाफल्यं यद्नायत्तवृत्तिता ।
 Another and, So far birth-fruitfulness, as independant-existence;
ये पराधीनतां यातास्ते वै जीवंति के मृताः ॥२२॥
 Who to on another-dependance gone, (granted that) those live, who dead? (22)

अपरं च । एहि गच्छ पतोऽहष वद मौनं समाचर ।
 Again and, Come near! Go! Fall down! Get up! Speak! Silence observe!

एवमाशायहयस्तैः क्रीडंति धनिनोऽर्थिभिः ॥२३॥
 Thus with the hope-demon-seized play the rich, with the needy. (23)

किंच । अबुधैर्घ्यताभाय परेयस्तीभिरिव स्वयं ।
 Moreover, By the unwise for wealth-obtainment, by venal-women as, of their own accord
आत्मा संस्कृत्य संस्कृत्य परोपकरणीकृतः ॥२४॥
 their own self having ornamented, having ornamented (it), of others-the slave-(is) made. (24)

किंच । या प्रकृत्यैव चपला निपतत्यशुचावपि ।
 Moreover, Which by nature already unsteady falls on the impure even,

स्वामिनो वहु मन्यंते हृष्टिं ताम् पि सेवकाः ॥ २५ ॥

of a master highly esteem the look that even attendants. (25)

अपरं च । मौनान्मूर्खः प्रवचनपटुवातुलो जल्पको वा

Again and, Because of silence (he is) a fool; in speech-clever, windy, a prattler or;

स्थान्त्या भीरुर्येदि न सहते प्रायशो नाभिजातः ।

through forbearance cowardly; if not he forbears, most likely not well-born;

धृष्टः पार्श्वे वसति नियतं दूरतश्चाप्रगल्भः

insolent, (if) at the side he remains; constantly afar and, diffident;

सेवाधर्मः परमगहनो योगिनामप्यगम्यः ॥ २६ ॥

attendance-duty of extreme-profoundness for Yogins even impracticable. (26)

विशेषतश्च । प्रणमत्युच्चतिहेतोजीवितहेतोर्विमुचति प्राणान् ।

Particularly and, He bows down for elevation's-sake, for life's-sake he gives up life,

दुःखीयति सुखहेतोः को मूढः सेवकादन्यः ॥ २७ ॥

he suffers pain for pleasure's-sake what fool from an attendant different? (27)

दमनको बूते । मित्र सर्वथा मनसापि नैतत्कर्तव्यं ।

Damanaka says: Friend, wholly in mind even not that to be done.

यतः । कथं नाम न सेव्यंते यत्नतः परमेश्वराः ।

For, Why namely not are attended with care the supreme-lords,

अच्चिरेणैव ये तुष्टाः पूर्यन्ति मनोरथान् ॥ २८ ॥

quickly indeed who satisfied fulfil the heart's desires? (28)

अन्यच्च पश्य । कुतः सेवाविहीनानां चामरोङ्गृतसंपदः ।

Another and behold: Whence of the service-deprived the by the Chāmara*-exalted-for-tunes,

उहंधवलच्छत्रं वाजिवारणवाहिनी ॥ २९ ॥

the on a pole raised-white-umbrella†, of horses-and elephants-a troop? (29)

करटको बूते । तथापि किमनेनास्माकं व्यापारेण । यतो

Karaṭaka says: Thus even, what with this of us business? For

व्यापारेषु व्यापारः सर्वथा परिहरणीयः । पश्य ।

in not-(one's own) business business wholly to be avoided. Behold:

* Chāmara, a fly-flap commonly made of the tail of the bos grunniens, and conferred as an emblem of royal favour.

† The white canopy, an emblem of royalty.

अव्यापारेषु व्यापारं यो नरः कर्तुमिच्छति ।

In not-(his own) business business what man to do wishes,

स भूमौ निहतः शेते कीलोत्पाटीव वानरः ॥३०॥

he on the ground struck down lies, the wedge-extracting like ape. (30)

दमनकः पृच्छति । कथमेतत् । करटकः कथयति । अस्ति मगधेशे
Damanaka asks: How that? Karaṭaka relates: There is in the Magadha-country

धर्मारण्यसंनिहितवस्थायां शुभदत्तनामा कायस्थेन विहारः
in one the Dharmawood-adjoining-ground by a Subhadatta-named Kāyaṭha* a sanctuary

कर्तुमारव्यः । तत्र करपचदार्यमाणैकसंभस्य कियद्वारस्फाटितस्य
to build begun. There of a with a saw-being split-post a little-way-divided

काष्ठखंडव्यमध्ये कीलकः सूचधारेण निहितः । तत्र बलवान्वानर-
in the wood-part-couple-middle a wedge by the carpenter put in. There a mighty monkey-

यूथः क्रीडन्नागतः । एको वानरः कालप्रेरित इव तं कीलकं
herd playing approached: One monkey, by Fate-driven as it were, that wedge

हस्ताभ्यां धृत्योपविष्टः । तत्र तस्य मुष्कव्यं लंबमानं
with both hands having seized sat down. There of him the lower parts hanging down

काष्ठखंडव्याभ्यन्तरे प्रविष्टं । अनंतरं स च सहजचपलतया
in the wood-part-couple-interval entered. Thereupon he and through inborn-giddiness

महता प्रयत्नेन तं कीलकमाकृष्टवान् । आकृष्टे च कीलके
with great effort that wedge drew out. Being drawn out and the wedge,

चूर्णितांडव्यः पञ्चतं गतः । अतोऽहं ब्रवीमि । अव्यापारेषु
with smashed-lower parts to death gone. Therefore I say: 'In not-(his own) business

व्यापारमित्यादि । दमनको ब्रूते । तथापि स्वामिचेषानिरूपणं
business' &c. Damanaka says: Thus even a master's-actions-pondering

सेवकेनावश्यं करणीयं । करटको ब्रूते । सर्वस्मिन्नधिकारे य
by an attendant necessarily to be made. Karaṭaka says: In every office who

एव नियुक्तः प्रधानमंची स करोतु यतोऽनुजीविना
verily appointed, the chief-minister, he may do (so), for by an inferior

पराधिकारचर्चा सर्वथा न कर्तव्या ।

of another's-office-investigation wholly not to be made.

* Member of a mixed caste, chiefly employed as writers.

पश्य । पराधिकारचर्चायः कुर्यात्स्वामिहितेच्छया ।

Behold : Of another's-office-investigation who should do from master-welfare-desire,

स विषीदति चीकारान्नदेभस्त्राडितो यथा ॥३१॥

he fares ill, for (his) braying the donkey beaten as. (31)

दमनकः पृच्छति । कथमेतत् । करटको बूते । अस्ति वाराणस्यां

Damanaka asks : How that ? Karaṭaka says : There is in Vārāṇasi

कर्पूरपटको नाम रजकः । स चाभिनववयस्क्या वधा सह चिरं

Karpūrapaṭaka by name a washerman. He and (his) young-aged wife with long

निधुवनं कृत्वा निर्भरमालिंग्य प्रसुप्तः । तदनंतरं तदृहदव्याणि

sport having made, heartily having embraced, fallen asleep. Thereupon his-house's-things

हह्तुं चौरः प्रविष्टः । तस्य प्रांगणे गर्दभो बद्धस्त्रिष्ठति कुकुरश्चो-
to rob a thief entered. Of it in the yard a donkey fastened stands, a dog and

पविष्टो ऽस्ति । अथ गर्दभः श्वानमाह । सखे भवतस्त्रावद्युं
seated is. Now the donkey to the dog says : Friend, of you then this

व्यापारः । तत्किमिति त्वमुच्चैः शब्दं कृत्वा स्वामिनं न जागरयसि ।
a business ; then why thus thou loud a noise having made the master not dost thou waken ?

कुकुरो बूते । भद्र मम नियोगस्य चर्चा त्वया न कर्तव्या ।

The dog says : My dear, of me of the business investigation by thee not to be made.

त्वमेव किं न जानासि यथा तस्याहर्निंशं गृहरक्षां

Thou indeed (what?) not dost thou know, how of him day-and night house-guarding

करोमि । यतोऽयं चिरान्निर्वृतो ममोपयोगं न जानाति तेना-

I make ? Because he long untroubled, of me the use not knows, therefore

धुनापि ममाहारदाने मंदादरः । यतो विना विधुरदर्शनं

(is he) now also of me for the food-giving little-caring. For without alarm-seeing

स्वामिन उपजीविषु मंदादरा भवन्ति ।

masters for the dependants little-caring are.

गर्दभो बूते । शृणु रे बर्बर ।

The donkey says : Listen, oh idiot :

याचते कार्यकाले यः स किं भृत्यः स किं सहत् ।

Asks at action-time who, he (what?) a servant, he (what?) a friend ?

कुकुरो बृते ।

The dog says:

भृत्यान्संभाषयेद्यस्तु कार्यकाले स किं प्रभुः ॥३२॥

The servants should address who but at action-time (only), he (what?) a lord? (32)

यतः । आश्रितानां भृती स्वामिसेवायां धर्मसेवने ।

For, Of the dependants in the maintenance, in master-service, in law-observance,

पुचस्योपादने चैव न संति प्रतिहस्तकाः ॥३३॥

of a son in the begetting and likewise not there are substitutes. (33)

ततो गर्दभः सकोपमाह । अरे दुष्टमते पापीयांस्त्वं

Then the donkey with-anger says: Oh thou wicked-minded, very villainous thou,

यद्विपत्तौ स्वामिकार्ये उपेक्षां करोषि । भवतु

because in misfortune for the master's-business disregard thou makest. Let it be

तावत् । यथा स्वामी जागरिष्यति तन्मया कर्तव्यं ।

though! That the master shall awake, that by me to be made.

यतः । पृष्ठतः सेवयेदर्कं जरेरेण हुताशनं ।

For, On the back one should serve the sun, with the belly the fire,

स्वामिनं सर्वभावेन परलोकम् मायया ॥३४॥

the master with one's whole-being, the other-world without-guile. (34)

इत्युक्तातीव चीत्कारशब्दं कृतवान् । ततः स रजकस्त्वेन

Thus saying exceedingly braying-noise he was making. Then that washerman by that

चीत्कारेण प्रबुद्धो निद्राभंगकोपादुत्पाय गर्दभं लगुडेन

braying aroused through sleep-interruption-anger having got up the donkey with a stick

ताडयामास । तेनासौ पंचत्वम् गमत् । अतोऽहं ब्रवीमि । पराधि-
beating was. By that he to death went. Therefore I say: Of another's-

कारचर्चामित्यादि । पश्य । पशूनामन्वेषणमेवास्मन्नियोगः ।

business-investigation &c. Behold! For game searching only our-business.

स्वनियोगचर्चा क्रियतां । विमृश्य । किंत्वद्य तया

Of one's own-business-investigation be made! (Having reflected:) However to-day for that

चर्चया न प्रयोजनं यत आवयोर्भृक्षितशेषाहारः प्रचुरोऽस्ति ।

consideration not need, for of us of the meal-remaining-food plentiful is.

दमनकः सरोषमाह । कथमाहारार्थी भवान्केवलं राजानं सेवते ।

Damanaka with-anger says: How for food-seeking you merely the king serve?

एतद्युक्तमुक्तं त्वया ।

This improper said by thee.

यतः । सहदामुपकारकारणाद्विषतामृथपकारकारणात् ।

For, Of friends for assistance's-sake, of enemies also for injury's-sake

नृपसंश्रय इष्टते बुधैर्जटरं को न विभर्ति केवलं ॥३५॥

a king's-society is sought by the wise; the belly who not supports merely? (35)

जीविते यस्य जीवन्ति विप्रा मित्राणि बांधवाः ।

In the life of whom live the wise, friends, relations,

सफलं जीवितं तस्य आत्मार्थे को न जीवति ॥३६॥

fruitful the life of him; for his own-sake who not lives? (36)

अपि च । यस्मिन्जीवति जीवन्ति बहवः स तु जीवतु ।

Also and, In whom living live many, he truly may live;

काकोऽपि किं न कुरुते चंच्वा स्वोदरपूरणं ॥३७॥

the crow also (what?) not does he make with the beak of his-belly-filling? (37)

पश्य । पंचभिर्यौति दासत्वं पुराणैः कोऽपि मानवः ।

Behold, For five goes to servitude Purāṇas* some man;

कोऽपि लक्षैः कृती कोऽपि लक्षैरपि न लभ्यते ॥३८॥

some man (is) through Lacs† satisfied, some man through Lacs even not is taken. (38)

अन्यच्च । मनुष्यजातौ तुत्यायां भृत्यत्वमृतिगर्हितं ।

Another and, Man-kind (being) equal servitude (is) extremely-despised,

प्रथमो यो न तत्त्वापि स किं जीवत्सु गण्यते ॥३९॥

the first who not there even, he (what?) among the living is counted? (39)

तथा चोक्तं । वाजिवारणलौहानां काष्ठपाषाणवाससां ।

Thus and said, Of horses-elephants-metals, of timber-stone-clothes,

नारीपुरुषतोयानामंतरं महदंतरं ॥४०॥

of women-men-water the difference a great difference. (40)

* Old coins, coins of small value.

† Lac, one hundred thousand.

तथा हि स्वल्पमृतिरिच्चते ।

Thus namely a very-little also is highly valued.

स्वल्पस्त्रायु वसावशेषमलिनं निर्मासमृथस्यिकं

Very-few-sinews (having) with fat-remnants-dirty fleshless even small bone

श्वा लब्धा परितोषमेति न भवेत्स्य सुधः शांतये ।

a dog having got to contentment goes; not may it be of him of the hunger for the alayment;

सिंहो जंतुकमङ्कमागतमपि त्यक्षा निहंति द्विपं

a lion the jackal to his side approached even letting go strikes down the elephant;

सर्वः कृच्छ्रगतोऽपि वांछति जनः सत्त्वानुरूपं फलं ॥४१॥

every to straits-come even longs for person his strength-suiting fruit. (41)

अपरं च । सेव्यसेवकयोरुंतरं पश्य ।

Another and, Of master-and servant the difference behold:

लांगूलचालनमधश्चरणावपातं

Tail-wagging, down at the feet-falling,

भूमौ निपत्य वदनोदरदर्शनं च ।

to the ground having fallen face-belly-showing and,

श्वा पिंडस्य कुरुते गजपुंगवस्तु

the dog of the food-giver makes; of elephants-an excellent one however

धीरं विलोकयति चादुशतैश्च भुक्ते ॥४२॥

gravely looks, with coaxing-hundreds and eats. (42)

किंच । यज्जीवति क्षणमपि प्रथितं मनुष्यैः

Moreover, What one lives a moment only celebrated by men,

विज्ञानविक्रमयशोभिरभज्यमानं ।

in wisdom-valour-glory un-scarred,

तत्त्वाम जीवितमिह प्रवदंति तज्जाः

that namely life here proclaim the truth-knowers;

काकोऽपि जीवति चिराय बलिं च भुक्ते ॥४३॥

the crow also lives a long while, the oblation and eats. (43)

अपरं च । यो नात्मजे न गुरवे न च भूत्यवर्गे

Another and, Who not on a son, not to the instructor, not and on the servant-assemblage

दीने दयां न कुरुते न च बंधुवर्गे ।

distressed, compassion not bestows, not and on the relation-assemblage,

किं तस्य जीवितफलेन मनुष्यलोके

What of him with the life-fruit in the man-world ?

काकोऽपि जीवति चिरं च बलिं च भुक्ते ॥४४॥

the crow also lives a long while and, the oblation and eats. (44)

अपरमपि । अहितहितविचारशून्यबुद्धेः

Another and, Of the of bad-and good-discrimination-empty-minded,

श्रुतिसमर्यैर्बहुभिस्त्रिरस्तुतस्य ।

by scripture-laws many reproached,

उदरभरणमात्रकेवलेच्छोः

belly-maintenance-only-merely-wishing,

पुरुषपशोऽपि पशोऽपि को विशेषः ॥४५॥

of the man-beast and, of the beast and what difference ? (45)

करटको ब्रूते । आवां तावद्प्रधानौ तदाप्यावयोः किमनया

Karaṭaka says: We both, first, are not-premiers; then also of us what with this

**विचारण्या । दमनको ब्रूते । कियता कालेनामात्याः प्रधानताम्-
रेक्षणः ?** Damanaka says: In how much time (do) ministers premiership

प्रधानतां वा लभन्ते ।

not-premiership or obtain ?

यतः । न कस्यचित्क्षिदिह स्वभावात्

For, Not to any one any one here because of his-nature

भवत्युदारोऽभिमतः खलो वा ।

is noble considered vile or ;

लोके गुरुत्वं विपरीततां वा

in the world to respectability the reverse or

स्वचेष्टितान्येव नरं नयन्ति ॥४६॥

his own-actions merely a man lead. (46)

किंच । श्वारोपते शिला शैले यज्ञेन महता यथा ।

Moreover, It is elevated a rock on a mountain with effort great as,

निपात्यते क्षणेनाधस्त्वयात्मा गुणदोषयोः ॥४७॥

is made to fall in a moment down,— thus the soul in virtue-and vice. (47)

यात्यधोऽधो व्रजत्युच्चैर्नरः स्वैरेव कर्मभिः ।

He goes down down, he goes upwards a man through his own merely actions,

कूपस्य खनिता यद्वन्माकारस्येव कारकः ॥४८॥

of a well the digger as, of a wall as the builder. (48)

तद्गदं । स्वयन्नायत्तो द्यात्मा सर्वस्य ।

That (is) good. On one's own-efforts-dependent indeed (is) the self of every one.

करटको ब्रूते । अथ भवान्निं ब्रवीति । स आह । अयं तावत् ।

Karaṭaka says : Now you what do you say ? He says : This then

स्वामी पिंगलकः कुतोऽपि कारणात्सचकितः परिवृत्योपविष्टः ।

master Piṅgalaka from some cause with-trembling having turned back has sat down.

करटको ब्रूते । किं तत्त्वं जानासि । दमनको ब्रूते ।

Karaṭaka says : (What ?) the truth dost thou know ? Damanaka says :

किमचाविदितमस्ति । उक्तं च ।

What here unknown is ? said and :

उदीरितोऽर्थः पशुनापि गृह्णते

Uttered a thing by an animal even is comprehended,

हयाश्च नागाश्च वहंति देशिताः ।

horses and elephants and carry (as) directed ;

अनुक्तमपूर्हति पंडितो जनः ।

the unspoken also guesses a wise man,

परेंगितज्ञानफला हि बुद्धयः ॥४९॥

By another's-gestures-understanding-rewarded indeed (is) intelligence. (49)

आकारैर्गितैर्गत्या चेष्टया भाषणेन च ।

By appearances, by gestures, by the movement, by the action, by conversation and,

नेचवकूविकारेण लक्ष्यते ऽर्तगतं मनः ॥५०॥

by eye-and countenance-change is discovered the inward mind. (50)

अच भयप्रस्तावे प्रज्ञाबलेनाहमेनं स्वामिनमात्मीयं करिष्यामि ।

Here in the fear-occasion by intellect-power I that master my own shall make.

यतः । प्रस्तावसहशं वाक्यं सङ्गावसहशं प्रियं ।

For, To the occasion-conformable speech, to worthiness-conformable love,

आत्मशक्तिसमं कोपं यो जानाति स पंडितः ॥५१॥

to his own-strength-equal anger who knows, he wise. (51)

करटको ब्रूते । सखे तं सेवानभिज्ञः । पश्य ।

Karaṭaka says: Friend, thou with service-unacquainted. Behold,

अनाहूतो विशेष्यस्तु अपृष्टो बहु भाषते ।

Uncalled should enter who but, (who) unasked much talks,

आत्मानं मन्यते प्रीतं भूपालस्य स दुर्मतिः ॥५२॥

(who) himself thinks beloved of an earth-protector, he of weak-understanding. (52)

दमनको ब्रूते । भद्र कथमहं सेवानभिज्ञः । पश्य ।

Damanakṛ says: Dear, how I with service-unacquainted? Behold:

किमप्यस्ति स्वभावेन संदरं वाप्यसंदरं ।

Anything is by nature beautiful or also not-beautiful?

यदेव रोचते यस्मै भवेत्तत्स्य संदरं ॥५३॥

What indeed is agreeable to some one, it will be that to him beautiful. (53)

यतः । यस्य यस्य हि यो भावस्तेन तेन हि तं नरं ।

For, Of whom so-ever indeed what (is) the character, by that (character) indeed that man

अनुप्रविश्य मेधावी क्षिप्रमात्मवशं नयेत् ॥५४॥

insinuating himself the wise quickly into his own-power may lead. (54)

अन्यच्च । को ऽचेत्यहमिति ब्रूयात्सम्यगादेशयेति च ।

Another and, 'Who there?' thus (being asked) 'I' thus he should say 'kindly command' thus and,

आज्ञामवितथां कुर्याद्यथाशक्ति महीपतेः ॥५५॥

the command not-futile he should make according to-strength of an earth-lord. (55)

अपरं च । अल्पेच्छुर्धुतिमान्प्राज्ञश्चायेवानुगतः सदा ।

Another and, Little-wishing, steady, intelligent, shadow-like attending always,

आदिष्ठो न विकल्पेत स राजवसतौ वसेत् ॥५६॥

ordered not he will hesitate— he in a king's-dwelling may live. (56)

करटको ब्रूते । कदाचित्त्वामनवसरप्रवेशाद्वमन्यते स्वामी ।

Karaṭaka says: Sometimes thee for inopportune-intrusion slights the master.

स चाह । अस्त्वेवं तथायनुजीविना स्वामिसांनिध्यमवश्यं

He and says: Be it thus; thus even by an attendant master-attendance necessarily
करणीयं ।
to be made.

यतः । दोषभीतेरनारंभस्त्वापुरुषलक्षणं ।

For, Through fault-fear non-commencement, that of a weak man-the mark;

कैरजीर्णभयाङ्गातभैजनं परिहीयते ॥५७॥

by whom through indigestion-fear, Oh brother! food is avoided? (57)

पश्य । आसन्नमेव नृपतिर्भेजते मनुष्यं

Behold, The approached only a king favours man,

विद्याविहीनमङ्कुलीनमङ्गतं वा ।

of knowledge-destitute, unnable, unconnected or;

प्रायेण भूमिपतयः प्रमदा लताश्च

Commonly earth-lords, flirts, creepers and,

यः पार्श्वतो वसति तं परिवेष्यन्ति ॥५८॥

who at the side dwells, him they embrace. (58)

करटको ब्रूते । अथ तत्र गत्वा किं वक्ष्यति भवान् । स आह ।

Karataka says: Now there having gone what will say you? He says:

शृणु । किमनुरक्तो विरक्तो वा मयि स्वामीति

Listen. 'Whether favourable unfavourable or towards me the master,' thus

ज्ञास्यामि । करटको ब्रूते । किं तज्ज्ञानलक्षणं । दमनको

I shall learn. Karataka says: What of that-knowledge-the mark? Damana

ब्रूते । शृणु ।

says: Listen.

दूरादूवेष्यणं हासः संप्रस्त्रेष्वादरो भृशं ।

From afar looking, smiling, in the enquiries attention exceedingly,

परोक्षे ऽपि गुणश्चादा स्मरणं प्रियवस्तुषु ॥५९॥

in the absent even virtue-praise, dwelling on agreeable-things. (59)

असेवके चानुरक्तिर्दानं सम्प्रियभाषणं ।

To (him, when) not-serving also attachment, giving with-kind-words,

अनुरक्षेषु चिह्नानि दोषे ऽपि गुणसंयहः ॥६०॥

in favourable ones (these are) the marks, in a fault even merit-acknowledgment. (60)

अन्यच्च । कालयापनमाशानां वर्धनं फलखंडनं ।

Another and, Procrastination, of hopes increase, of reward-diminution,

विरक्षेष्वरचिह्नानि जानीयान्मतिमाच्चरः ॥६१॥

as an unfavourable-master's-marks should know the intelligent man. (61)

एतज्ञात्वा यथा चायं ममायज्ञो भविष्यति तथा करिष्यामि ।

This having learned, that further he on me dependant will be, thus I shall act.

यतः । अपायसंदर्शनजां विपक्षिमुपायसंदर्शनजां च सिद्धिं ।

For, From fault-appearance-produced failure, from artifice-appearance-produced and success,

मेधाविनो नीतिविधिप्रयुक्तां पुरः स्फुरंतीमिव दर्शयन्ति ॥६२॥

the wise by policy-rules-ordained, in front beaming as it were show. (62)

करटको ब्रूते । तथाप्यप्राप्ने प्रस्तावे न वक्तुमर्हसि ।

Karaṭaka says: Thus also, not being obtained an occasion, not to speak thou oughtest.

यतः । अप्राप्तकालवचनं बृहस्पतिरपि ब्रुवन् ।

For, An unseasonable-word Bṛihaspati also uttering,

प्राप्नुयादुद्यवज्ञानमपमानं च शाश्वतं ॥६३॥

might obtain understanding-contempt, disgrace and eternal. (63)

दमनको ब्रूते । मित्र मा भैषीः । नाहमप्राप्नावसरं वचनं

Damanaka says: Friend, not be afraid, not I an inopportune word

वदिष्यामि ।

shall speak.

यतः । आपद्युन्मार्गगमने कार्यकालात्ययेषु च ।

For, In misfortune, in wrong way-going, in action-time-passing away and,

अपृष्टेनापि वक्तव्यं भृत्येन हितमिच्छता ॥६४॥

by an unasked even to be spoken, by a servant good wishing. (64)

यदि च प्राप्नावसरेणपि मया मंत्रो न वक्तव्यस्तदा

If and having found-an opportunity even by me counsel not to be spoken, then

मंत्रित्वमेव ममानुपपन्नं ।

the counsellorship certainly of me improper.

यतः । कल्पयति येन वृत्तिं येन च लोके प्रशस्यते सङ्गिः ।

For, He obtains by which a livelihood, through which and in the world he is praised by the good,

स गुणस्तेन च गुणिना रक्ष्यः संवर्धनीयश्च ॥६५॥

that quality by him and that quality possessing to be guarded, to be improved and. (65)

तज्जदानुजानीहि मां । गच्छामि । करटको बूते । शुभमस्तु ।

Therefore, dear, grant leave to me; I go. Karaṭaka says: 'Prosperous be it;

शिवास्ते पंथानः । यथाभिलक्षितमनुष्ठीयतामिति । ततो दमनको

blessed of thee the ways; according to-desire let it be executed' thus. Then Damanaka

विस्मित इव पिंगलकसमीपं गतः । अथ दूरादेव सादरं

amazed as it were to Piṅgalaka's-proximity gone. Then from afar already with-respect

राजा प्रवेशितः साष्टांगप्रणिपातं प्रणिपत्योपविष्टः ।

by the king bidden to enter with the eight-limbs-prostration having fallen down sat down.

राजाह । चिरादृष्टोऽसि । दमनको बूते । यद्यपि मया

The king says: A long time ago seen thou art. Damanaka says: If even of me

सेवकेन श्रीमहेवपादानां न किंचित्प्रयोजनमस्ति तथापि

as attendant of the blessed-Sire's-feet not any need is, thus even

प्राप्तकालमनुजीविना सांनिध्यमवश्यं कर्तव्यमित्यागतोऽस्मि ।

'at proper-time by an attendant approach necessarily to be made' thus come I am.

किंच । दंतस्य निर्धर्षणेन राजन् कर्णस्य कंदूयनेन वापि ।

Moreover, Of a tooth as a picker, O king, of the ear as a tickler or also,

तृणेन कार्यं भवतीश्वराणां किमंग वाक्पाणिमता नरेण ॥६६॥

for a straw need is of lords, how much more for an of speech-and hand-possessed man? (66)

यद्यपि चिरेणावधीरितस्य देवपादैर्मुद्दिनाशः शंक्यते

If also since long of the slighted by the Sire's-feet of me intellect-loss is apprehended,

तदूपि न शंकनीयं ।

that also not to be apprehended. ^{suspected}

यतः । कदर्थितस्यापि च धैर्यवृत्ते:

For, Of the contemned even and with resolute-character endowed,

बुद्धेविनाशो न हि शंकनीयः ।

of the intellect loss not indeed to be apprehended,

अथः कृतस्यापि तनूनपातः

Of the downwards turned also fire

नाधः शिखा याति कदाचिदेव ॥६७॥

not downwards the flame goes ever indeed. (67)

देव तत्सर्वथा विशेषज्ञेन स्वामिना भवितव्यं ।

Sire, therefore wholly difference-knowing by the lord to be.

यतः । मणिर्लूठति पादेषु काचः शिरसि धार्यते ।

For, A gem rolls on the feet, glass on the head is worn,

यथैवास्ते तथैवास्तां काचः काचो मणिमणिः ॥६८॥

as just it sits, thus just let it sit,— glass (is) glass, a gem a gem. (68)

अन्यच् । निर्विशेषो यदा राजा समं सर्वेषु वर्तते ।

Another and, Without-difference when a king alike to all behaves,

तदोद्यमसमर्थानामुत्साहः परिहीयते ॥६९॥

then of the exertion-able the energy is lost. (69)

किंच । त्रिविधाः पुरुषा राजचुक्तमाधममधमाः ।

Moreover, Threefold (are) the men, O king, highest-middling-lowest,

नियोजयेत्यैवैतांस्त्रिविधेष्वेव कर्मसु ॥७०॥

he should employ thus also them in threefold verily actions. (70)

यतः । स्थान एव नियोजयन्ते भृत्याश्चाभरणानि च ।

For, In (their) place only are employed attendants and, ornaments and,

न हि चूडामणिः पादे नूपुरं शिरसा कृतं ॥७१॥

not indeed a crest-jewel on the foot, an ankle-ornament on the head (is) placed. (71)

अथपि च । कनकभूषणसंयहणोचितो

Also and, A gold-ornament-enclosure-deserving

यदि मणिस्त्रिपुणि प्रणिधीयते ।

if a jewel in lead is set,

न स विरोति न चापि विशेषमते

not that wails, not and also shines,

भवति योजयितुर्वचनीयता ॥७२॥

there is of the setter blamableness. (72)

अन्यच् । मुकुटे रोपितः काचश्चरणाभरणे मणिः ।

Another and, On a diadem mounted glass, on a foot-ornament a jewel—

न हि दोषो मणेरस्ति किंतु साधोरविज्ञता ॥७३॥

not certainly a fault of the jewel is, but the merchant's ignorance. (73)

पश्य । बुद्धिमानन्दरक्तो यमयं शूर इतो भयं ।

Behold, 'Intelligent attached this one, this one a hero, hence fear'—

इति भूत्यविचारज्ञो भूत्यैरापूर्यते नृपः ॥७४॥

thus of attendants-discrimination-knowing with attendants abounds a prince. (74)

तथा हि । अश्वः शस्त्रं शास्त्रं वीणा वाणी नरस्त्रं नारी च ।

Thus namely : A horse, a weapon, knowledge, a lute, speech, a man and, a woman and,

पुरुषविशेषं प्राप्य हि भवन्ति योग्या अयोग्याश्च ॥७५॥

to different-men having come certainly, are useful useless and. (75)

अन्यच् । किं भक्तेनासमर्थेन किं शक्तेनापकारिणा ।

Another and, What with an attached unable one? what with an able hostile one?

भक्तं शक्तं च मां राजन्नावज्ञातुं त्वमर्हसि ॥७६॥

attached able and me, O king, not to despise thou oughtest. (76)

यतः । अवज्ञानादाज्ञो भवति मतिहीनः परिजनः ।

For, Through the contempt of a king becomes wit-forsaken the attendant,

ततस्त्वप्रामाण्याहवति न समीपे बुधजनः ।

then because of his-example is not in the proximity a wise-man;

बुधैस्त्यक्ते राज्ये न हि भवति नीतिर्गुणवती

in a by the wise abandoned kingdom not indeed is policy prosperous,

विपन्नायां नीतौ सकलमवशं सीदति जगत् ॥७७॥

failing the policy, the whole ungoverned sinks world. (77)

अपरं च । जनं जनपदा नित्यमर्चयति नृपार्चितं ।

Another and, A man the people constantly honour (who is) by the prince-honoured,

नृपेणावमतो यस्तु स सर्वैरवमन्यते ॥७८॥

by the prince despised who but, he by all is despised. (78)

किंच । बालादपि यहीतव्यं युक्तमुक्तं मनीषिभिः ।

Moreover, From a child even to be received a proper word by wise men,

रवेरविषये किं न प्रदीपस्य प्रकाशनं ॥७९॥

in the Sun's absence (is) not of a lamp illumination? (79)

पिंगलको इवदत् । भद्र दमनक किमेतत् । त्वमस्मदीयप्रधानामा-
Piṅgalaka said: Dear Damanaka, what this? Thou of our-prime-minister-

त्यपुच इयंतं कालं यावत्कुतो इपि खलवाक्याच्चागतो
the son so long a time since, because of some malignant-talk, not approached

इसि । इदानी यथाभिमतं ब्रूहि । दमनको बृते । देव पृच्छामि
thou art. Now as-desired speak. Damanaka says: Sire, I ask,

किंचिदुच्यतां । उद्कार्थी स्वामी पानीयमपीता किमिति
something may be told: for water-longing the lord water not-having drunk why thus

विस्मित इव तिष्ठति । पिंगलको इवदत् । भद्रमुक्तं त्वया । किंते-
amazed as it were stands? Piṅgalaka said: Well spoken by thee. However

तद्रहस्यं वकुं काचिद्विश्वासभूमिर्नास्ति । तथापि निभृतं कृत्वा
this secret to tell any confidence-place not is. Thus even, secretly doing,

कथयामि । शृणु । संप्रति वनमिदमपूर्वसत्त्वाधिष्ठितमतो इस्माकं
I tell. Listen: At present forest this by strange-being-inhabited, therefore for us

त्याज्यं । अनेन हेतुना विस्मितो इस्मि । तथा च शुतो मयापि
to be left. For this reason amazed I am. Thus and heard by me also

महानपूर्वशब्दः । शब्दानुरूपेणास्य प्राणिनो महता बलेन
a loud strange-voice. With the voice-corresponding of that creature great the strength

भवितव्यं । दमनको बृते । देव अस्ति तावद्यं महानभयहेतुः । स
must be. Damanaka says: Sire, it is indeed this a great fear-cause. That

शब्दो इस्माभिरप्याकर्णितः । किंतु स किं मंची यः प्रथमं
voice by us also heard. However (is) he (what?) a counsellor, who first

भूमित्यागं पश्चाद्युद्धं चोपदिशति । अस्मिन्कार्यसंदेहे भृत्यानामु-
place-abandonment, afterwards war and advises? In this action-doubt of the attendants-

पयोग एव ज्ञातव्यः ।
the use verily to be learnt.

यतः । बंधुस्तीभृत्यर्वगस्य बुद्धेः सत्त्वस्य चात्मनः ।

For, Of the relation-women-attendant-class, of the intelligence, of the strength and of himself,

आपच्चिकषपाधाणे नरो जानाति सारतां ॥८०॥

on the misfortune-touchstone a man learns the worth. (80)

सिंहो ब्रूते । भद्र महती शंका मां चाधते । दमनकः पुनराह

The lion says: Dear, a great apprehension me strikes. Damanaka again says

स्वगतं । अन्यथा राज्यसुखं परित्यज्य स्थानांतरं गंतुं कथं मां

to himself: Otherwise the royalty-pleasure giving up to another place to go how me

संभाषसे । प्रकाशं ब्रूते । देव यावदहं जीवामि तावद्यं न

thou tell'st? Aloud he says: Sire, as long as I live so long fear not

कर्तव्यं । किंतु करटकादयोऽप्याश्वास्यतां यस्मादापत्तीकारकाले
to be made. However Karaṭaka &c. also may be encouraged, for at misfortune-averting-time

दुर्लभः पुरुषसमवायः । ततस्तौ दमनककरटकौ

difficult-to be got a man-combination. Then those two Damanaka-and Karaṭaka

राजा सर्वस्वेनापि पूजितौ भयप्रतीकारं प्रतिज्ञाय चलितौ ।

by the king with every-gift also honoured fear-remedy having promised gone.

करटको गच्छद्दमनकमाह । सखे किं शक्यप्रतीकारो भयहेतुर्-

Karaṭaka going to Damanaka says: Friend, how, of possible-remedy the fear-cause,

शक्यप्रतीकारो वेति न ज्ञात्वा भयोपशमं प्रतिज्ञाय कथमयं
of impossible-remedy or, thus not knowing fear-allayment having promised how this

महाप्रसादो गृहीतः । यतोऽनुपकुर्वाणो न कस्याणुपायनं

great-favour obtained? For one not-helping not of any one a present

गृहीयाद्विशेषतो राजः ।

should receive, especially of a king:

पश्य । यस्य प्रसादे पद्मास्ते विजयश्च पराक्रमे ।

Behold, In whose favour Fortune resides, victory and in the attack,

मृत्युश्च वसति क्रोधे सर्वतेजोमयो हि सः ॥८१॥

death and dwells in the anger— all-splendour-containing indeed he. (81)

तथा हि । बालोऽपि नावमंत्यो मनुष्य इति भूमिपः ।

Thus for, (As) a child even not to be contemned 'a man (he is)' thus a king;

महती देवता द्येषा नररूपेण तिष्ठति ॥८२॥

a great goddess for that with man-form stands. (82)

दमनको विहस्याह । मिच तूषीमास्यतां । ज्ञातं मया भयकारणं ।

Damanaka laughing says: Friend, quiet remain. Known by me the fear-cause.

बलीवर्दनर्दितं तत् । वृषभाश्चास्माकम् पि भस्या: किं पुनः

Of a bull-the roaring that. Oxen and for us even to be eaten, how much more

सिंहस्य । करटको ब्रूते । यद्येवं तदा किं पुनः स्वामिचासस्

for a lion. Karaṭaka says: If (it is) thus, then why again the master's-fear

तचैव किमिति नापनीतः । दमनको ब्रूते । यदि स्वामिचासस्त्वैव

there even why thus not led away? Damanaka says: If the master's-fear there even

मुच्यते तदा कथम् यं महाप्रसादलाभः स्यात् ।

is loosened, then how this great-favour-obtainment would be?

अपरं च । निरपेक्षो न कर्तव्यो भृत्यैः स्वामी कदाचन ।

Another and, Free from-solicitude not to be made by attendants a master at any time,

निरपेक्षं प्रभुं कृत्वा भृत्यैः स्याद्धिकर्णवत् ॥ ८३ ॥

free from-solicitude the lord having made, the attendant might be Dadhikarṇa-like. (83)

करटकः पृच्छति । कथमेतत् । दमनकः कथयति । अस्त्वुत्तरापथे

Karaṭaka asks: How that? Damanaka relates: There is on the north-road

इरुदशिखरनामि पर्वते दुर्दातो नाम महाविक्रमः सिंहः ।

on an Arbuda-peak-named mountain Durdānta by name of great-valour a lion.

तस्य पर्वतकंदरमधिशयानस्य केशरायं कश्चिन्मूषिकः प्रत्यहं

Of him on a mountain-cave sleeping the mane-tip some mouse daily

छिनति । ततः केशरायं लूनं हृषा कुपितो विवरांतर्गतं

nibbles. Then the mane-tip cut having seen, enraged, the hole-entered

मूषिकम् लभमानो इचिंतयत् ।

mouse not-catching he thought:

स्मुद्रशबुर्भेद्यस्तु विक्रमाच्चैव लभ्यते ।

A small-enemy should be who but, through valour not indeed he is caught,

तमाहंतुं पुरस्कार्यः सदशस्त्वस्य सैनिकः ॥ ८४ ॥

him to slay to be employed (is) similar to him a combatant. (84)

इत्यालोच्य तेन यामं गत्वा विश्वासं कृत्वा

Thus having reflected, by him, to the village having gone, confidence having made,

दधिकर्णनामा विडालो यन्नेनानीय मांसाहारं दद्वा

Dadhikarṇa-named a cat, with difficulty having led near, meat-food having given

स्वकंदरे स्थापितः । अनंतरं तद्यान्मूषिकोऽपि विलान्

in his-cave placed. Thereupon of that-through fear the mouse also from the hole not

निःसरति । तेनासौ सिंहोऽक्षतकेशः सुखं स्थपिति । मूषिकशब्दं

goes out. Thereby that lion with unhurt-mane pleasantly sleeps. The mouse's-voice

यदा यदा शृणोति तदा तदा मांसाहारदानेन तं विडालं संवर्धयति ।

when when he hears, then then with meat-food-giving that cat he regales.

अथैकदा स मूषिकः क्षुधापीडितो वहिः संचरन्विडालेन प्राप्तो

Now one-day that mouse with hunger-pained out coming by the cat caught

व्यापादितस्थः । अनंतरं स सिंहोऽनेककालं यावन्मूषिकं न

killed and. Thereupon that lion many-times while the mouse not

पश्यति तत्कृतरावमपि न शृणोति तदा तस्यानुपयोगाद्

he sees, the by it-made-sound also not hears, then of her because of the uselessness

विडालस्याधारदाने मंदादरो बभूव । ततोऽसावाहारविरहाद्

of the cat also for the food-giving little-caring he was. Then that through food-want

दुर्बलो दधिकर्णोऽवसन्नो बभूव । अतोऽहं ब्रवीमि । निरपेक्षोऽ

strengthless Dadhikarṇa away-pining was. Therefore I say: Free from solicitude

न कर्तव्य इत्यादि । ततो दमनककरटकौ संजीवकसमीपं गतौ ।

not to be made &c. Then Damanaka-and Karaṭaka Safijivaka-near gone.

तत्र करटकस्त्वत्तले साटोपमुपविष्टः । दमनकः संजीवकसमीपं

There Karaṭaka at a tree-foot with-pride seated. Damanaka Safijivaka-near

गत्वाब्रवीत् । अरे वृषभ एषोऽहं राजा पिंगलकेनारण्यरक्षार्थं

having gone said: Ho bull, this I by king Piṅgalaka for the wood-protection

नियुक्तः । सेनापतिः करटकः समाज्ञापयति । सत्वरमागच्छ न

appointed. General Karaṭaka commands: With-haste approach; not

चेद्स्मादरण्याद्वारमप्सर । अन्यथा ते विस्त्रं फलं भविष्यति ।

if, from this wood far away-go! Otherwise for thee disagreeable the result will be.

न जाने क्रुद्धः स्वामी किं विधास्यति । तच्छुत्वा संजीवकश्चायात् ।

Not do I know, the enraged lord what will do. That having heard Safijivaka also came near.

आज्ञाभंगो नरेंद्राणां ब्राह्मणानामनादरः ।

Command-breaking of man-kings of Brāhmaṇas disrespect,

पृथक्षश्या च नारीणामशस्त्रविहितो वधः ॥८५॥

a separate-bed and of women (is) not-a weapon-inflicted death. (85)

ततो देशष्ववहारानभिज्ञः संजीवकः समयसुपसृत्य

Then of the country-customs-ignorant Safijivaka with-fear having approached

साष्टांगपातं करटकं प्रणतवान् । तथा चोक्तं ।

with of the eight-limbs-prostration Karaṭaka saluted. Thus and said:

मतिरेव बलान्नरीयसी यद्भावे करिणामियं दशा ।

'Wit indeed than strength stronger, of which-in default of elephants this the state;

इति घोषयतीव डिंडिमः करिणो हस्तिपकाहतः क्षणन् ॥८६॥

thus proclaims, as it were, the drum of the elephant by the driver-beaten sounding. (86)

अथ संजीवकः साशंकमाह । सेनापते किं ममा कर्तव्यं ।

Now Safijivaka with-apprehension says: General, what by me to be done?

तद्भिधीयतां । करटको ब्रूते । वृषभ अच कानने तिष्ठसि ।

That let be told. Karaṭaka says: Bull, here in the forest thou remainest.

अस्महेवपादारविंदं प्रणम । संजीवको ब्रूते । तद्भयवाचं मे यच्च ।

Before our-lord's-foot-lotus bow. Safijivaka says: Then the safety-word to me give.

गच्छामि । करटको ब्रूते । शृणु रे बलीर्वद । अलमनया शंकया ।

I go. Karaṭaka says: Listen, O bull! Enough with this apprehension.

यतः । प्रतिवाचमदत्त केशवः शपमानाय न चेदिभूभुजे ।

For, A reply gave Keśava to the cursing not Chedi-king*,

अन्तहुंकुरते घनधनिं न हि गोमायुरुतानि केशरी ॥८७॥

(he) roars a reply to the cloud's-sound, not indeed to the jackal's-yells, the lion. (87)

अन्यच्च । तृणानि नोन्मूलयति प्रभंजनो

Another and, Grasses not roots up the hurricane

मृदूनि नीचैः प्रणतानि सर्वतः ।

soft-ones lowly bending to all sides;

* Sisupāla, king of the Chedis, was slain by Keśava, i. e. Vishnu.

समुच्छितानेव तरुन्प्रवाधते

upraised only trees it slays down.

महान्महत्येव करोति विक्रमं ॥८८॥

The great against the great only exercises his valour. (88)

ततस्तौ संजीवकं कियद्वृते संस्थाप्य पिंगलक्षस्मीपं गती । ततो

Then those two Safijivaka at some-distance having placed Pingalaka-near gone. Then

राजा सादरम्बलोकितौ प्रणम्योपविष्टौ । राजाह । त्वया

by the king with-respect looked upon, having bowed, seated. The king says: By thee

स हृष्टः । दमनको बूते । देव हृष्टः । किंतु यहेवेन ज्ञातं

that one seen? Damanaka says: Sire, seen. However what by Your Majesty imagined,

तत्पथा । महानेवासौ । देवं द्रष्टुमिच्छति । किंतु महाबलो

that thus. Great indeed he. The lord to see he wishes. But of great-strength

इसौ ततः सञ्जीभूयोपविश्य हश्यतां । शब्दमाचादेव

he; therefore being-prepared, having sat down, he may be seen. From the mere-sound only

न भेतव्यं । तथा चोक्तं ।

not to be feared. Thus and said:

शब्दमाचाद भेतव्यमङ्गात्वा शब्दकारणं ।

From the sound-merely not to be feared, not-having ascertained the sound-cause;

शब्दहेतुं परिज्ञाय कुट्टनी गौरवं गता ॥८९॥

the sound-cause having discovered the procures to respectability gone. (89)

राजाह । कथमेतत् । दमनकः कथयति । अस्ति श्रीपर्वतमध्ये

The king says: How that? Damanaka relates: There is in the Sri-parvata-midst

ब्रह्मपुराखं नगरं । तच्छिखरप्रदेशे घंटाकर्णे नाम राक्षसः

Brahmapura-named a town. 'Of it-in the summit-region Ghanṭākarṇa by name a goblin

प्रतिवसतीति जनप्रवादः श्रूयते । एकदा घंटामादाय

resides' thus of the people-a report is heard. One day, a bell having stolen

पलायमानः कश्चिच्चौरो व्याघ्रेण व्यापादितः । तत्पाणिपतिता

running away some thief by a tiger killed. From his-hands-fallen

घंटा वानरैः प्राप्ता । वानरास्तां घंटामनुकृष्णं वादयन्ति ।

the bell by monkeys seized. The monkeys that bell perpetually cause to sound.

ततो नगरजनैः स मनुष्यः सादितो हृष्टः प्रतिक्षणं घंटारवच्छं
Then by the towns-people that man eaten seen, perpetually the bell-ringing and

श्रूयते । अनंतरं घंटाकर्णः कुपितो मनुष्यान्धादति घंटाश्च
is heard. Thereupon 'Ghaṇṭākarna' enraged men eats, bells and

वादयतीत्युक्ता सर्वे जना नगरात्पलायिताः । ततः
causes to sound,' thus having said all people from the town gone away. Then

करालया नाम कुटृन्या विमृश्यानवसरोऽयं घंटावादस्
by Karāla by name a procress, having reflected, 'inopportune this bell-sounding;

तत्किं मर्केटा घंटां वादयतीति स्वयं विज्ञाय
that what? monkeys a bell cause to sound' thus by herself having discovered,

राजा विज्ञापितः । देव यदि कियद्दनोपक्षयः क्रियते तदाहमेनं
the king (was) informed: Sire, if some-money-outlay is made, then I that

घंटाकर्णं साधयामि । ततो राजा तस्यै धनं दत्तं कुटृन्या च
Ghaṇṭākarna settle. Then by the king to her money given, by the procress and

मंडलं कृत्वा तत्र गणेशादिपूजागौरवं दर्शयित्वा स्वयं
a circle having made, there of Gaṇeśa-etc.-worship-veneration having shown, herself

वानरप्रियफलान्यादाय वनं प्रविश्य फलान्याकीर्णोनि ।
to monkeys-dear-fruits having taken, the forest having entered, the fruits (were) scattered.

ततो घंटां परित्यज्य वानराः फलासक्ता बभूवुः
Then the bell having abandoned the monkeys by the fruits-attracted became,

कुटृन्यी च घंटां गृहीत्वा नगरमागता सर्वजनपूज्याभवत् ।
the procress and the bell having seized, to the town gone by every body-honoured was.

अतोऽहं ब्रवीमि । शब्दमाचान् भेतव्यमित्यादि । ततः संजीवक
Therefore I say: From the sound-merely not to be feared &c. Then Sañjivaka,

आनीय दर्शनं कारितः । पश्चात्तैव
having led (him) near, appearance to make (was) caused. Afterwards there also

परमप्रीत्या निवसति । अथ कदाचित्स्य सिंहस्य भाता
in utmost-friendship he dwells. Now some day of that lion the brother

स्तव्यकर्णनामा सिंहः समागतः । तस्यातिथ्यं कृत्वा
Stabdhakarṇa-named a lion arrived. Of him hospitality having made;

समुपवेश्य पिंगलकस्तदाहाराय पशुं हंतुं चलितः ।

having caused (him) to sit down, Piṅgalaka for his-meal a beast to kill started.

अचांते संजीवको वदति । देव अद्य हतमृगाणां मांसानि क्ष ।

There meanwhile Safijivaka says: Sire, to-day of the killed-deer the flesh where?

राजाह । दमनककरटकौ जानीतः । संजीवको बूते । ज्ञायतां

The king says: Damanaka-and Karatka know. Safijivaka says: Let it be ascertained,

किमस्ति नास्ति वा । सिंहो विमृश्याह । नास्त्येव तत् ।

whether there is, not is or. The lion reflecting says: Not is there indeed that.

संजीवको बूते । कथमेतावन्मांसं ताभ्यां खादितं । राजाह ।

Safijivaka says: How so much meat by those two eaten? The king says:

खादितं व्ययितम् वधीरितं च । प्रत्यहमेष ऋमः । संजीवको बूते ।

Eaten, squandered, wasted and. Daily this the course. Safijivaka says:

कथं श्रीमहेवपातानामगोचरेणैव क्रियते । राजाह ।

How of the blessed-lord's-feet without-the knowledge thus is done? The king says:

मदीयागोचरेणैव क्रियते । अथ संजीवको बूते । नैतदुचितं ।

Without my-knowledge certainly it is done. Now Safijivaka says: Not this proper.

तथा चोक्तं ।

Thus and said:

नानिवेद्य प्रकुर्वीति भर्तुः किंचिद् पि स्वयं ।

Not without-informing should he begin of a master anything whatever by himself

कार्यमापत्यतीकारादन्यच जगतीपते ॥१०॥

business, a misfortune-remedy excepted, O earth-lord! (90)

अन्यच्च । कमंडलूपमो ऽमात्यस्तनुत्यागो बहुयहः ।

Another and, An ascetic's pot-resembling (is) a minister little-letting out, much-taking in;

नृपते किंश्चणो मूर्खो दरिद्रः किंवराटकः ॥११॥

O king, 'What (is)-a moment' (is) a fool; poor (is) 'What (is)-a penny?' (91)

स द्यमात्यः सदा श्रेयान्काकिनी यः प्रवर्धयेत् ।

That certainly minister (is) always better, a Kākīnī who might increase;

कोषः कोषवतः प्राणः प्राणः प्राण न भूपतेः ॥१२॥

the treasury (is) of the treasury-possessor the life, the life the life not of a king. (92)

किंचान्यैन् कुलाचौरैः सेष्वतामेति पूरुषः ।

Moreover, through other not family-observances to respectability goes a man,

धनहीनः स्वपत्न्यापि त्यज्यते किं पुनः परैः ॥१३॥

of wealth-deprived by his-wife even he is forsaken, how much more by others ! (93)

एतच्च राज्ञः प्रधानं दूषणं ।

This and of a king the chief blame :

अतिव्ययोऽनवेक्षा च तथार्जनमधर्मतः ।

Excessive-expenditure, want-of inspection and, likewise acquisition through injustice,

पोषणं दूरसंस्थानां कोषव्यसनमुच्यते ॥१४॥

support of the far away-living, treasury-destruction is called. (94)

यतः । क्षिप्रमायमनालोच्य व्ययमानः स्ववांछ्या ।

For, Speedily, his income not-considering, squandering according to his-inclination,

परिष्कीयत एवासौ धनी वैश्रवणोपमः ॥१५॥

is ruined certainly that rich man (at first) Vaiśravaṇa*-like. (95)

स्वव्यकर्णे ब्रूते । शृणु भातः । चिराश्रितावेतौ दमनककरटकौ ।

Stabdha Karṇa says : Listen, brother. Old-dependants (are) these Damanaka-and Karaṭaka.

संधिवियहकार्याधिकारिणौ च कदाचिदर्थाधिकारे न

Of peace-and war-the affairs-superintending besides ever in the treasury-superintendence not

नियोक्तव्यौ । अपरं च नियोगप्रस्तावे यन्मया श्रुतं तत्त्वय्यते ।

to be appointed. Besides and, on the appointee-subject what by me heard that is (now) told :

ब्राह्मणः क्षचियो बंधुर्नाधिकारे प्रशस्यते ।

A Brāhmaṇa, a soldier, a relative not in office is approved of;

ब्राह्मणः सिद्धमप्येण कृच्छ्रेणापि न यच्छ्रुतिः ॥१६॥

the Brāhmaṇa ready even money under pressure even not grants. (96)

नियुक्तः क्षचियो द्रव्ये खड्गं दर्शयते ध्रुवं ।

Appointed a soldier at the treasure a sword shows assuredly ;

सर्वस्वं यस्ते बंधुराक्रम्य ज्ञातिभावतः ॥१७॥

all-the property swallows a relative, encroaching on account of his relationship. (97)

* Vaiśravaṇa, the god of riches.

अपराधे ८पि निःशंको नियोगी चिरसेवकः ।

In an offence even (is) fearless as official an old-servant,

स स्वामिनमवज्ञाय चरेत् निरवयहः ॥९८॥

he (his) master despising will conduct himself likewise without-restraint. (98)

उपकर्ताधिकारस्य स्वापराधं न मन्यते ।

A benefactor of an office his own-fault not minds,

उपकारं ध्वजीकृत्य सर्वमेवावलुंपति ॥९९॥

the service his banner-making everything indeed he plunders. (99)

उपांशुक्रीडितो ८मात्यः स्वयं राजायते यतः ।

A private-playfellow as minister himself he plays the king because,

अवज्ञा क्रियते तेन सदा परिचयाद्गुवं ॥१००॥

contempt is shown by him always on account of his intimacy certainly. (100)

अंतर्दुषः स्मायुक्तः सर्वानर्थकरः किल ।

One inwardly-corrupt with patience-endowed (is) every-evil-perpetrating in truth;

शकुनिः शकटारस्त्र हृष्टांतावृच भूपते ॥१०१॥

Sakuni* Sakaṭāra† and (are) two examples here, O earth-lord. (101)

सदुमात्यो न साध्यः स्यात्समृद्धः सर्वे एव हि ।

Always minister not to be made should be prosperous any certainly indeed;

सिद्धानामयमादेश चृद्धिश्चित्तविकारिणी ॥१०२॥

of the experienced this a maxim, 'prosperity (is) mind-perverting.' (102)

प्राप्नार्थयहणं द्रव्यपरीवर्तो ८नुरोधनं ।

Of obtained-money-the appropriation, money-exchange, compliance,

उपेक्षा बुद्धिहीनत्वं भोगो ८मात्यस्य दूषणं ॥१०३॥

inattention, judgment-want, enjoyment of a minister the blame. (103)

नियोगार्थयहोपायो राजां नित्यपरीक्षणं ।

Of a command-the object-seizure-expedient (is) of kings constant-supervision,

प्रतिपत्तिप्रदानं च तथा कर्मविपर्ययः ॥१०४॥

assent-giving and (is) likewise action-perversion. (104)

* Sakuni, lit. bird, the minister of Duryodhana, who deceived the Pāṇḍava princes.

† Sakaṭāra or Sakaṭāla, the minister of king Nanda, who conspired with Chāṇakya against his sovereign.

निपीडिता वमन्त्युच्चैरंतःसारं महीपते ।

(Only when) squeezed do they discharge upwards (their) inward-juice, O earth-lord !

दुष्वरणा इव प्रायो भवन्ति हि नियोगिनः ॥१०४॥

bad-tumours like commonly are indeed officers. (105)

मुहुनियोगिनो बोध्या वस्थाया महीपते ।

Repeatedly (are) officials to be examined, of the earth O king !

सकृत्क्लिं पीडितं स्नानवस्तं मुंचेद्दृतं पयः ॥१०५॥

once (what?) wrung a bathing-dress does it let out quickly the water? (106)

एतत्सर्वं यथावसरं ज्ञात्वा व्यवहर्तव्यं । सिंहो बृते । अस्ति

This all according to-the occasion knowing one ought to act. The lion says: It is

तावदेवं किंत्वेतौ सर्वेषां न मम वचनकारिणौ । स्तव्यकरणो

certainly thus, however these two in every way not of me the word-doing. Stabdakarna

बृते । एतत्सर्वमनुचितं सर्वेषां ।

says: This all improper wholly.

यतः । आज्ञाभंगकरानाजा न क्षमेत्स्वसुतानपि ।

For, Command-breach-committing a king not should tolerate his-sons even ;

विशेषः को न राज्ञश्च राज्ञश्चित्वगतस्य च ॥१०६॥

the difference what else of a king and, of a king painted and? (107)

स्तव्यस्य नश्यति यशो विषमस्य मैत्री

Of the indolent perishes the fame, of the dishonest the friendship,

नष्टेद्वियस्य कुलमर्थपरस्य धर्मः ।

of one whose senses-are gone the family, of the wealth-seeking the virtue,

विद्याफलं व्यसनिनः कृपणस्य सौख्यं

the knowledge-fruit of the vicious, of the miser the happiness,

राज्यं प्रभक्षसचिवस्य नराधिपस्य ॥१०८॥

the sovereignty of a careless-ministers-having man-ruler. (108)

अपरं च । तस्करेभ्यो नियुक्तेभ्यः शकुन्यो नृपवस्त्रभात् ।

Another and, From thieves, from (his) officers, from enemies, from a king's-favourite,

नृपतिर्निजलोभात् प्रजा रक्षेत्पितृव हि ॥१०९॥

a king from his own-greediness likewise the subjects should protect father-like truly. (109)

भ्रातः सर्वथास्मद्वचनं क्रियतां । अवहारो ऽप्यस्माभिः कृत एव ।

Brother, wholly our-word let be done. Administration also by us made indeed.

अयं संजीवकः शस्यभक्षको ऽर्थाधिकारे नियुज्यतां ।

This Safijivaka grain-eating for the provision-superintendence may be appointed.

एतद्वचनात्थानुष्ठिते सति तदारम्भ पिंगलकसंजीवकयोः ।

According to his-word thus arranged being thence beginning of Piṅgalaka-and Safijivaka

सर्वबंधुपरित्यागेन महता ल्लेहेन कालो ऽतिवर्तते । ततो

with all-relations'-relinquishment with great affection time passes away. Thereupon

अनुजीविनामप्याहारदाने शैथिल्यर्दर्शनाहूमनककरटकाव-

of the dependants also in the food-giving through slackness-perception Dam.-and Kar.

न्योन्यं चिंतयतः । तदुह दमनकः करटकं । मित्र किं कर्तव्यं ।

with one-other reflect. Then says Dam. to Kar.: Friend, what (is) to be done?

आत्मकृतो ऽयं दोषः । स्वयंकृते ऽपि दोषे

By ourselves-committed this fault. In a by oneself-committed also fault

परिदेवनमप्यनुचितं । तथा चोक्तं ।

complaining also improper. Thus and said:

स्वर्णरेखामहं स्पृष्टा बङ्गात्मानं च दूतिका ।

Svarṇarekhā I having touched, having bound herself and the female messenger,

आदित्सुश्च मणिं साधुः स्वदोषाद्वःखिता इमे ॥११०॥

wishing to steal and a jewel the merchant,— through their own-fault suffered these. (110)

करटको बूते । कथमेतत् । दमनकः कथयति । अस्ति कां-

Karaṭaka says: How (was) that? Damanaka relates: There is in the Kāñ-

चनपुरनामि नगरे वीरविक्रमो राजा । तस्य धर्माधिकारिणा

chanapura-named town Viravikrama a king. Of him by the law-officer

कश्चिच्चापितो बध्यभूमि नीयमानः कंदर्पकेतुनामा परिव्राजकेन

some barber to the execution-place being led by a Kandarpaketu-named mendicant

साधुद्वितीयकेन नायं हंतव्य इत्युक्ता

who had a merchant-as companion, 'not he to be killed' thus having said

वस्त्रांचले धृतः । राजपुरुषा ऊचुः । किमिति नायं बध्यः ।

by the garment-skirt held. The king's-men said: Why thus not he to be killed?

स आह । श्रूयतां । स्वर्णेरेखामः हं सृष्टेत्यादि पठति ।

He says : Let there be listened. Svarṇarekhā I having touched &c. he recites.

त आहुः । कथमेतत् । परिवाजकः कथयति । अहं सिंहलद्वीपे

They say : How that ? The mendicant relates : I in Suhhala-dvīpa

भूपतेजीमूतकेतोः पुचः कंदर्पकेतुर्नाम । एकदा केलिकानना-
of the king Jimūta-ketu the son, Kandarp. by name. One day in the pleasure-garden-

वस्थितेन मया पोतवणिङ्गुखाच्छ्रुतं यद्व समुद्रमध्ये
sojourning by me from a boat-merchant's-mouth heard, 'that there in the ocean-midst

चतुर्दश्यामाविर्भूतकल्पतरुतले रत्नावलीकिरणकर्बुरपर्यके
on the fourteenth (day at an appearing-kalpatree's-foot on a with gem-rows'-lustre-varie-
of the month) gated-couch

स्थिता सर्वालंकारभूषिता लक्ष्मीरिव वीणां वादयन्ती कन्या
resting with all-ornaments-decorated Lakshmi-like, a lute playing maiden

काचिद्दृश्यत इति । ततो महं पोतवणिजमादाय पोतमारुद्ध
some is seen' thus. Then I the boat-merchant having taken, the boat having-ascended

तत्र गतः । अनंतरं तत्र गत्वा पर्यके इर्धमग्ना तथैव
there gone. Afterwards there having gone, on a couch half-immersed thus verily

सावलोकिता । ततस्त्वावरयगुणाकृतेन मयापि तत्पश्चात्तज्ज्ञपो
she perceived. Then by her-beauty-excellence-attracted by me also her-after a jump

दत्तः । तदनंतरं कनकपत्रनं प्राप्य सुवर्णप्रासादे तथैव
made. Thereupon a golden-city having reached in a golden-palace thus verily

पर्यके स्थिता विद्याधरीभिरुपास्यमाना मयालोकिता तयाप्यहं
on a couch resting, by fairies attended by me seen, by her also I,

दूरादेव दृष्टा सखी प्रस्थाप्य सादरं संभाषितः ।
from afar already seeing (me), a female friend having despatched, with-courtesy addressed.

तत्सख्या च मया पृष्ठया समाख्यातं । एषा कंदर्पकेलिनाम्बो
By her-friend and, (being) by me asked, (it was) told : She of the Kandarp.-named

विद्याधरचक्रवर्तिनः पुची रत्नमंजरी नाम प्रतिज्ञापिता विद्यते ।
fairy-king the daughter Ratnamafjarī by name (as) having been made to is known :
promise

यः कनकपत्रनं स्वचक्षुषागत्य पश्यति स एव

'Who the golden-city with his own-eye having approached sees, he verily

पितृरुगोचरोऽपि मां परिणेष्टीति मनसः संकल्पः ।

of (my) father unbeknown even me shall wed, thus (is) (my) mind's determination.'

तदेनां गंधर्वविवाहेन परिणयतु भवान् । अथ तच वृत्ते

Therefore her by the Gandharva-marriage may wed you. Now there, (having) taken place

गंधर्वविवाहे तया सह रममाणस्त्वचाहं तिष्ठामि । तत एकदा

the Gandharva-marriage, her with delighting myself there I stay. Then one day

रहसि तयोक्तं । स्वामिन्स्वेच्छया सर्वमिदमुपभोक्तव्यमेषा

in private by her told: Husband, at your-desire all this to be enjoyed, this

चिचगता स्वर्णेरेखा नाम विद्याधरी न कदाचित्स्पृष्टव्या । पश्चाद्-

paintied Svarṇarekhā by name fairy not ever to be touched. Afterwards

पजातकौतुकेन मया स्वर्णेरेखा स्वहस्तेन स्पृष्टा तया चिचगतया-

with excited-curiosity by me Svarṇarekhā with my-hand touched, by her, painted

प्यहं चरणपद्मेन ताडित आगत्य स्वराष्ट्रे पतितः ।

although, I with the foot-lotus kicked having come near in my-dominion fallen down.

अथ दुःखातोऽहं परिव्रजितः पृथिवीं परिभ्राम्यन्निमां

Now grief-pained I having become mendicant the earth about-roaming this

नगरीमन्तुप्राप्तः । अच चातिक्रान्ते दिवसे गोपगृहे सुप्तः

city reached. Here and, having passed the day, in a cowherd's-house fallen asleep

सन्दृपश्यं । प्रदोषसमये सहदां पालनं कृत्वा

being I saw. At evening-time of (his) friends entertainment having made

स्वगेहमागतो गोपः स्ववधूं दूत्या सह किमपि

to his own-house approached the cowherd his-wife a messenger with about something

मन्त्रयंतीमपश्यत् । ततस्त्वां गोपीं ताडयित्वा स्तंभे बड्डा

deliberating saw. Then that cowherdess having beaten, to a post having fastened,

सुप्तः । ततोऽर्धरात्र एतस्य नापितस्य वधूर्दृती पुनस्त्वां

fallen asleep. Then at mid-night of this barber the wife as messenger again that

गोपीमुपेतावदत् । तत्र विरहानलदग्धोऽसौ

cowherdess approaching said. Of thee with the separation-fire-burnt that one

स्मरशरजर्जरितो मुमूर्षुर्दिव वर्तते । तथा चोक्तं ।

by the love-arrows-pierced going to die almost is. Thus and said:

रजनीचरनाथेन खंडिते तिमिरे निशि ।

By the ghosts'-lord (moon) being divided darkness at night,

यूनां मनांसि विव्याध हृषा हृषा मनोभवः ॥१११॥

of the young the hearts has pierced, seeing seeing (them), the mind-born (love). (111)

तस्य ताहशीम् वस्थाम् वलोक्य परिक्षिष्ठमनास्त्वाम् नुवर्तितुमागता ।

Of him such a state having seen with grieved-mind thee to fetch (I have) approached.

तद्हमचात्मानं बङ्गा तिष्ठामि त्वं तत्र गत्वा तं संतोष

Then I here myself having bound stay, thou there having gone, him having comforted

सत्वरमागमिष्यसि । तथानुष्ठिते सति स गोपः प्रबुद्धो

with-haste wilt come back. Thus accomplished being that cowherd awakened

इवदत् । इदानीं त्वां पापिष्ठां जारांतिकं नयामि । ततो यदासौ

said : . Now thee wretch gallant-near I lead. Then when she

न किंचिदपि ब्रूते तदा त्रुद्धो गोपः । दर्पान्मम

not anything whatever says, then enraged the cowherd. 'Through pride of me

वचसि प्रत्युत्तरम् पि न ददासीन्युक्ता कोपेन तेन

to the word an answer even not thou givest,' thus saying through anger by him,

कर्त्तिकामादायास्या नासिका छिन्ना । तथा कृत्वा पुनः सप्तो

a knife having taken, of her the nose cut off. Thus having done again lying down

गोपो निद्रामुपगतः । अथागत्य गोपी दूतीमपृच्छत् ।

the cowherd to sleep gone. Now coming back the cowherdess the messenger asked :

का वार्ता । दूत्योक्तं । पश्य मां मुखमेव वार्ता कथयति ।

What news? By the messenger said: Behold me, my face indeed the news tells.

अनंतरं सा गोपी तथा कृत्वात्मानं बङ्गा स्थिता । इयं

Thereupon that cowherdess, thus having done, herself having bound, stood. That

च दूती तां छिन्ननासिकां गृहीत्वा स्वगृहं प्रविश्य स्थिता ।

and messenger that cut off-nose having taken, her-house having entered stood.

ततः प्रातरेवानेन नापितेन स्ववधूः क्षुरभांडं याचिता सती

Then early already by this barber his-wife for the razor-case asked being

क्षुरमेकं प्रादात् । ततो इसमयभांडे प्राप्ने समुपजातकोपो इयं

knife one (only) gave. Then, the incomplete-case being brought, with excited-anger this

नापितस्तं स्तुरं दूरादेव गृहे द्विप्रवान् । अथ कृतार्तरावेयं

barber that knife from afar indeed into the house threw. Now making-pain-cries she

विनापराधेन मे नासिकानेन छिन्नेत्युक्ता

'without offence of me the nose by him cut off' thus saying:

धर्माधिकारिसमीपमेनमानीतवती । सा च गोपी तेन गोपेन

to the justice-officer-near him led. That and cowherdess by that cowherd

पुनः पृष्ठेवाच । अरे पाप को मां महासती विरूपयितुं

again asked said: Oh thou wicked one! Who me very-chaste to disfigure

समर्थः । मम व्यवहारमङ्गलमधृष्टौ लोकपाला एव जानन्ति ।

able? Of me the conduct stainless the eight world-guardians indeed know.

यतः । आदित्यचंद्रावनिलोऽनलश्च द्यौर्भूमिरापो हृदयं यमश्च ।

For, Sun-and moon, wind, fire and, heaven, earth, the waters, the heart, Yama and,

अहश्च रात्रिश्च उभे च संध्ये धर्मश्च जानाति नरस्य वृत्तं ॥ ११२ ॥

Day and, night and, both and twilights, Justice and knows a man's conduct. (112)

यद्यहं परमसती स्यां त्वां विहायान्यं न जाने पुरुषांतरं

If I perfectly-chaste be, thee forsaking another not know, another man

स्वभेऽपि न हि भजे तेन धर्मेण छिन्नापि मम

in a dream even not certainly favour, under that condition cut off even of me

नासिकाच्छिन्नास्तु । मया त्वं भस्म कर्तुं शक्यसे किंतु स्वामी

the nose uncut may be. By me thou ashes be made canst, however my lord

त्वं लोकभयादुपेष्टे । पश्य मन्मुखं । ततो यावद्गौ गोपो

thou, from world-fear I forgive. Behold my-face. Then while that cowherd

दीपं प्रज्ज्वाल्य तन्मुखमङ्गलोकाते तावदुन्नसं मुखमङ्गलोक्य

a lamp having lit her-face examines, then with-a nose the face seeing

तन्नरण्योः पतितो धन्योऽहं यस्येहशी भार्या परमसाध्वीति ।

at her-feet fallen (said): 'happy I, of whom such a wife extremely-chaste' thus.

योऽयमास्ते साधुरेतद्वात्सांतमपि कथयामि । अयं स्वगृहान्विगतो

Who here stands merchant, his-history also I tell. He from his-house departed

ब्रादशवर्षमङ्गलयोपकंठादिमां नगरीमनुप्राप्तः । अच वेश्यागृहे

in twelve-years from the Malaya-slopes to this city come. Here in a house of ill-fame

सुप्तः । तस्याः कुटृन्या गृहद्वारि स्थापितकाष्ठघटितवेतालस्य
 (he) slept. Of that mistress at the house-door of a placed-wood-carved-demon
मूर्धनि रत्नमेकमुकृष्टमास्ते । तत्र लुभ्येनानेन साधुना
 on the head jewel one excellent is fixed. There by greedy this merchant
रात्रावुत्थाय रत्नं यहीतुं यत्नः कृतः । तदा तेन
 during the night having got up the jewel to take away effort made. Then by that
वेतालेन सूचसंचारितवाहुभ्यां पीडितः सन्धार्तनादमयं चकार ।
 demon with the by threads-contracted-arms squeezed being pain-cry he made.
पश्चादुत्थाय कुटृन्योक्तं । पुन मलयोपकंठादागतो
 Afterwards having got up by the mistress said: Son, from the Malaya-slope arrived
इसि । तत्सर्वरत्नानि प्रयच्छास्मै नो चेद्देनेन न त्यक्ष्यो
 thou art; therefore all-jewels give up to this one, not if, by him not to be released
इसि । इत्यमेवायं चेटकः । ततो इनेन सर्वरत्नानि समर्पितानि
 thou art; thus indeed (is) this servant. Then by him all-jewels surrendered,
यथायमपहतसर्वस्वो इस्मासु समागत्य मिलितः । एतत्सर्वं
 so that he robbed of-his property to us coming near was met. This all
श्रुत्वा राजपुरुषैर्चाये धर्माधिकारी प्रवर्तितः । अनन्तरं
 having heard by the king's-men to (do) justice the justice-officer (was) induced. Afterwards
तेन सा दूती गोपी च यामाङ्गिर्हिनिःसारिते
 by him that messenger, the cowherdess and, from the village away driven;
नापितश्च गृहं गतः । अतो इहं ब्रवीमि स्वर्णेरेखामःहं स्पृष्टेत्यादि ।
 the barber and home gone. Therefore I say Svarṇarekhā I having touched &c.
अथ स्वयंकृतो इयं दोषः । अत्र विलपनं नोचितं । क्षणं
 Now by ourselves-committed this fault. Here complaint not proper. (A moment
विमृश्य । मिच यथानयोः सौहार्दं मया कारितं
 having reflected): Friend as of those two the friendship by me (was) brought about,
तथा मिच्चेदो इपि मया कार्यः ।
 thus the friend-separation also by me to be made.
यतः । अतथ्यान्यपि तथ्यानि दर्शयन्त्यतिपेशलाः ।
 For, Untruths also (like) truths make look very-skilful men,

समे निश्चोक्तानीव चिच्चकर्मविदो जनाः ॥११३॥

on an even surface hollows-and eminences as painting-understanding persons. (113)

अपरं च । उत्पन्नेष्वपि कार्येषु मतिर्यस्य न हीयते ।

Another and, In arisen even occurrences the understanding of whom not is lost,

स निस्तरति दुर्गाणि गोपी जारद्वयं यथा ॥११४॥

he overcomes difficulties, the cowherdess the lover-couple as. (114)

करटकः पृच्छति । कथमेतत् । दमनकः कथयति । अस्ति द्वारवत्यां

Karaṭaka asks: How that? Damanaka relates: There is in Dvāravatī

पुर्या कस्यचिन्नोपस्य वधूवैधकी । सा यामस्य दंडनायकेन

a town of some cowherd the wife wanton. She of the district with the magistrate,

तत्पुत्रेण च समं रमते । तथा चोक्तं ।

with his-son and together sports. Thus and said:

नापिस्तूप्ति काष्ठानां नापगानां महोदधिः ।

Not fire gets enough of fuel, not of rivers the ocean,

नांतकः सर्वभूतानां न पुंसां वामलोचना ॥११५॥

not death of all-creatures, not of men a fair-eyed woman. (115)

अन्यच्च । न दानेन न मानेन नार्जवेन न सेवया ।

Another and, Not by a giving, not by honouring, not by sincerity, not by service,

न शख्लेण न शाख्लेण सर्वथा विषमाः स्त्रियः ॥११६॥

not by the sword, not by precept— wholly faithless (are) women. (116)

यतः । गुणाश्रयं कीर्तियुतं च कांतं पतिं रतिज्ञं सधनं युवानं ।

For, A virtue-possessing fame-en- and lovely husband, a delight- wealthy youthful
dowed giver

विहाय शीघ्रं वनिता व्रजति नरांतरं शीलगुणादिहीनं ॥११७॥

forsaking quickly women go to another-man of character-and virtue &c.-destitute. (117)

अपरं च । न ताहश्ची प्रीतिसुपैति नारी

Another and, Not such delight experiences a woman

विच्चित्रश्यां शयितापि कामं ।

on an embroidered-bed resting even happily,

यथा हि दूर्वादिविकीर्णभूमौ

as certainly on the with Dūrvagrass &c.-strewed-ground

प्रयाति सौख्यं परकांतसंगात् ॥ ११८ ॥

she derives bliss from a strange-lover's-company. (118)

अथ कदाचित्सा दंडनायकपुत्रेण सह रममाणा तिष्ठति । अथ

Now one-day she the magistrate's-son with playing stands. Then

दंडनायको इपि रंतुं तचागतः । तमायांतं हृषा तत्पुचं

the magistrate also to play there approached. Him arriving having seen, his-son

कुशूले निश्चिप्य दंडनायकेन सह तथैव क्रीडति । अनंतरं

into the granary having pushed the magistrate with so just she plays. Thereupon

तस्या भर्ता गोपो गोष्ठात्समागतः । तमालोक्य

of her the husband the cowherd from the fold arrived. Him perceiving

गोप्योक्तं । दंडनायक त्वं लगुडं गृहीता कोपं दर्शयन्त्वरं

by the cowherdess said: Magistrate, thou a stick taking anger showing with-haste

गच्छ । तथा तेनानुष्ठिते गोपेन गृहमागत्य भार्या

go! Thus by him being done, by the cowherd to the house having come the wife

पृष्ठा । केन कार्येण दंडनायकः समागत्याच स्थितः । सा

(was) asked: For what business the magistrate arriving here remained? She

ब्रूते । अयं केनापि कार्येण पुचस्योपरि कुद्धः । स च मार्यमाणो

says: He for some cause (his) son about angry. He and being pursued

इयचागत्य प्रविष्टो मया कुशूले निश्चिप्य रक्षितः ।

also here arriving entered by me, into the granary having pushed (him), protected.

तत्पिचा चान्विष्याच न हृषः । अत एवायं दंडनायकः कुद्ध

By his-father and searching here not seen. Therefore verily that magistrate angry

एव गच्छति । ततः सा तत्पुचं कुशूलाद्विष्कृत्य दर्शितवती ।

indeed goes. Thereupon she his-son out of the granary conducting showed (him).

तथा चोक्तं । आहारो द्विगुणः स्त्रीणां बुद्धिस्त्रासां चतुर्गुणा ।

Thus and said, The food two-fold of women, the intelligence of them four-fold,

षष्ठुणो व्यवसायश्च कामश्चाष्टगुणः स्मृतः ॥ ११९ ॥

six-fold the perseverance and, (their) love and (is) eight-fold recorded. (119)

अतोऽहं ब्रवीमि । उत्पन्नेष्वपि कार्येष्वित्यादि । करटको ब्रूते ।

Therefore I say: In arisen even occurrences &c. Karatka says:

अस्त्वेवं किंत्वन्योमेहानन्यनिसर्गोपजात्वेहः कथं

Be it thus, however of them the great mutual-by nature-produced-affection how
भेदयितुं शक्यः । दमनको ब्रूते । उपायः क्रियतां । तथा चोक्तं ।
to dissolve possible? Damanaka says: An artifice let be made. Thus and said:

उपायेन हि यच्छक्यं न तच्छक्यं पराक्रमैः ।

By an artifice certainly what possible, not that possible by prowess,

काक्या कनकसूचेण कृष्णसर्पो निपातितः ॥ १२० ॥

By a hen crow through a gold-chain a black-serpent (was) caused to be destroyed. (120)

करटकः पृच्छति । कथमेतत् । दमनकः कथयति । कस्मिंश्चित्तरौ
Karaṭaka asks: How that? Damanaka relates: On a certain tree

वायसदंपती निवसतः । तयोश्चापत्यानि तत्कोटरावस्थितेन

a crow-pair resides. Of them and the young ones by an in its-hollow-staying

कृष्णसर्पेण खादितानि । ततः पुनर्गर्भवती वायसी वायसमाह ।
black-serpent devoured. Then again breeding the female the male crow accosts:

नाथ त्यज्यतामयं तसः । अचावस्थितकृष्णसर्पेणावयोः संततिः

My lord, to be left this tree. By the here staying-black-serpent of us the offspring

सततं भक्षते ।

constantly is eaten.

यतः । दुष्टा भार्या शरं मिच्चं भृत्याश्चोत्तरदायकाः ।

For, A bad wife, a false friend, servants and answer-giving,

सप्तर्पे च गृहे वासो मृत्युरेव न संशयः ॥ १२१ ॥

with-a serpent and in a house dwelling (is) death indeed, no doubt. (121)

वायसो ब्रूते । प्रिये न भेतव्यं । वारं वारं मयैतस्य

The crow says: My dear, not to be feared. Again (and) again by me of this one

महापराधः सोढः । इदानीं पुनर्नै स्थंतव्यः । वायस्याह ।

the great-offence borne; now however (it is) not to be endured. The female says:

कथमेतेन बलवता साधि भवान्वियहीतुं समर्थः । वायसो ब्रूते ।

How with this powerful one together you to contend able? The crow says:

अलमनया शंकया ।

Enough with this fear,

यतः । बुद्धिर्येत्य बलं तस्य निर्बुद्धेस्तु कुतो बलं ।

For, Wit of whom, power of him; of the witless however whence power?

पश्य सिंहो मदोन्मत्तः शशकेन निपातितः ॥१२२॥

Behold, a lion with pride-intoxicated by a rabbit killed. (122)

वायसी विहस्याह । कथमेतत् । वायसः कथयति । अस्ति

The female smiling says: How that? The crow relates: There is

मंदरनामि पर्वते दुर्दातो नाम सिंहः । स च सर्वदा

on the Mandara-named mountain Durdāta by name a lion. He and always

पशुनां बधं कुर्वन्नास्ते । ततः सर्वैः पशुभिर्मिलित्वा स

of the beasts massacre making continues. Then by all the beasts, having met, that

सिंहो विज्ञप्तः । मृगेन्द्र किमर्थमेकदा पशुधातः क्रियते । यदि

lion informed: O beast-king, why at once beast-slaughter is made? If

प्रसादो भवति तदा वयमेव भवदाहाराय प्रत्यहमेकैकं पशुमु-
your pleasure it is, then we ourselves for your-food daily one at a time beast

पढौकयामः । ततः सिंहेनोक्तं । यद्येतद्भिमतं भवतां तर्हि भवतु ।

offer. Then by the lion said: If this the wish of you, then be it.

ततः प्रभृत्यैकैकं पशुमुपकस्त्वितं भक्षयन्नास्ते । अथ कदाचिद्

Thence forth one by one the beast allotted eating he continues. Now one day

वृद्धशशकस्य वारः समायातः । सोऽचिंतयत् ।

an old-rabbit's turn (had) come. That meditated:

चासहेतोर्विनीतिस्तु क्रियते जीविताशया ।

For fear's-sake politeness forsooth is shown in life-hope;

पंचत्वं चेन्नमिथामि किं सिंहानुनयेन मे ॥१२३॥

to death if I am to go, what with the lion-conciliation of me? (123)

तन्मंदं मंदं गच्छामि । ततः सिंहोऽपि क्षुधापीडितः कोपात्तमु-

Therefore slowly slowly I go. Then the lion also with hunger-pained angrily him

वाच । कुतस्त्वं विलंब्य समागतोऽसि । शशकोऽब्रवीत् । देव

addressed: Why thou delaying approached art? The rabbit said: Sire

नाहमपराध्यः । आगच्छन्त्यथि सिंहांतरेण बलादृतः ।

not I to be blamed. Approaching on the way by another-lion with force detained.

तस्याये पुनरागमनाय शपथं कृत्वा स्वामिनं निवेदयितुम् ।

Of him in front again to return an oath having made, my lord to inform here

गतोऽस्मि । सिंहः सकोपमाह । सत्वरं गत्वा दुरात्मानं

approached I am. The lion with-anger says: With-haste going the wretch

दर्शय क्ष स दुरात्मा तिष्ठति । ततः शशकस्तं गृहीत्वा

let (me) see, where that wretch stands. Then the rabbit him having taken

गमीरकूपं दर्शयितुं गतः । तचागत्य स्वयमेव पश्यतु

a deep-well in order to show gone. There having arrived, 'for himself verily may see

स्वामीत्युक्ता तस्मिन्कूपजले तस्य सिंहस्यैव प्रतिबिंबं

the lord' thus saying, in that well-water of that lion himself the reflected image

दर्शितवान् । ततोऽसौ त्रोधाध्मातो दर्पात्तस्योपर्यात्मानं

he was showing. Then he with anger-inflated through pride him over himself

निक्षिप्य पंचतं गतः । अतोऽहं ब्रवीमि । बुद्धियस्येत्यादि ।

having thrown to death gone. Therefore I say: Wit of whom &c.

वायस्याह । श्रुतं मया सर्वे संप्रति यथा कर्तव्यं तद्गृहि ।

The female crow says: Heard by me all; at present how to be acted, that say.

बायसोऽवदत् । अचासचे सरसि राजपुतः प्रत्यहमागत्य

The crow said: Here in the adjacent lake the king's-son daily having come

स्नाति । स्नानसमये तदंगादवतारितं तीर्थशिलानिहितं कनकसूचं

bathes. At bathing-time the from his-person lifted on a bank-stone-placed gold-chain

चंचुा विधृत्यानीयास्मिन्कोटे धारयिषसि । अथ

with the beak taking away, bringing near, in this hollow thou shalt place. Now

कदाचित्स्नातुं जलं प्रविष्टे राजपुते वायस्या तदनुष्ठितं ।

once to bathe the water having entered the king's-son, by the female crow that accomplished.

अथ कनकसूचानुसरणप्रवृत्तै राजपुरुषस्तच तस्कोटे

Then by the in the gold-chain-search-engaged king's-men there in the tree-hollow

कृष्णसपो हष्टो व्यापादितश्च । अतोऽहं ब्रवीमि । उपायेन हि

the black-serpent seen killed and. Therefore I say: By a stratagem truly

यच्छक्यमित्यादि । करटको बृते । यद्येवं तर्हि गच्छ । शिवास्ते

what possible &c. Karataka says: If (it is) thus, then go! Blessed of thee

संतु पंथानः । ततो दमनकः पिंगलकसमीपं गता प्रणम्यो-
may be the ways. Then Dam. to Piing.'s-proximity having gone, having bowed,

वाच । देव आत्ययिकं किम् पि महाभयकारि कार्ये मन्यमानः
said : Sire, extraordinary some great-fear-causing business thinking (it)

समागतोऽस्मि ।

approached I am.

यतः । आपद्युन्मार्गगमने कार्यकालात्ययेषु च ।

For, In misfortune, in wrong ways-going, in action-time-passing away and,

कल्याणवचनं वृयादपृष्टोऽपि हितो नरः ॥१२४॥

a wholesome-word should say unasked even a friendly man. (124)

अन्यच्च । भोगस्य भाजनं राजा न राजा कार्यभाजनं ।

Another and, Of enjoyment a vessel (is) the king, not (is) a king for business-a vessel;

राजकार्यपरिधंसी मंची दोषेण लिप्तते ॥१२५॥

the king's-interests-injuring a minister with guilt is tainted. (125)

तथा हि पश्य । अमात्यानामेष त्रमः ।

Thus for, behold; of ministers (is) this the course :

वरं प्राणपरित्यागः शिरसो वापि कर्तनं ।

Better (is) life-abandonment, of the head or also cutting off,

न तु स्वामिपदावाभिपातकेच्छोरुपेष्टणं ॥१२६॥

not however at one a master's-station-obtaining-sin-desiring connivance. (126)

पिंगलकः सादरमाह । अथ भवान्किं वकुमिच्छति । दमनको बूते ।

Piingalaka graciously says: Now you what to say wish? Damanaka says :

देव संजीवकस्त्वोपर्यसहशब्दवहारीव लक्ष्यते । तथा च-

Sire, Safijivaka thee about unseemly-speaking as it were is detected. Thus and

स्मत्संनिधाने श्रीमहेवपादानां शक्तिचयनिंदां कृत्वा

in our-presence of the blessed-Sire's-feet of the power-triad-censure having made

राज्यमेवाभिलषति । एतच्छुत्वा पिंगलकः सभयं साश्रये

the sovereignty even he covets. This having heard Piingalaka with-fear extraordinary

मत्वा तूष्णी स्थितः । दमनकः पुनराह । देव सर्वामात्यपरित्यागं

(it) thinking silently stood. Damanaka again says : Sire, of all-ministers-dismissal

कृतैक एवायं यत्त्वया सर्वाधिकारी कृतः

having made alone only this that by thee of everything-the superintendant made,

स एव दोषः ।

that certainly (is) the fault.

यतः । आत्युच्छ्रुते मंचिणि पार्थिवे च विषभ्य पादावुपतिष्ठते श्रीः ।

For, Very-exalted (being) the minister the king and, propping her feet stands near Fortune;

सा स्त्रीस्वभावाद्सहा भरस्य तयोर्द्वयोरेकतरं जहाति ॥ १२७ ॥

She from her woman-nature impatient of the burden of those two one forsakes. (127)

अपरं च । एकं भूमिपतिः करोति सचिवं राज्ये प्रमाणं यदा

Another and, One an earth-lord makes minister in the realm chief when,

तं मोहाच्छ्रुयते मदः स च मदालस्येन निर्भिद्यते ।

him through delusion seizes pride, he and through pride-indolence is corrupted;

निर्भिन्नस्य पदं करोति हृदये तस्य स्वतंचस्पृहा

of the corrupted a footing takes in the heart of him independance-desire,

स्वातंचस्पृह्या ततः स नृपते: प्राणांतिकं दुष्यति ॥ १२८ ॥

through independance-desire then he of the king life-destruction plots. (128)

अन्यच्च । विषदिग्धस्य भक्तस्य दंतस्य चलितस्य च ।

Another and, Of with poison-mixed food, of a tooth loose and,

अमात्यस्य च दुष्टस्य मूलादुङ्करणं सुखं ॥ १२९ ॥

of a minister and corrupted from the root extraction comfort. (129)

किंच । यः कुर्यात्सचिवायत्तां श्रियं तद्यसने सति ।

Moreover, Who should make on a minister-dependant fortune, of him-corruption being,

सो ऽधवज्जगतीपालः सीदेत्संचारकैर्विना ॥ १३० ॥

that blind-like earth-protector would sink down guides without. (130)

सर्वकार्येषु स्वेच्छातः प्रवर्तते । तद्रूपं प्रमाणं स्वामी ।

In all-affairs according to his own-wish he acts. Thus here judge the lord.

एतच्च जानाति ।

This and he knows:

न सोऽस्ति पुरुषो लोके यो न कामयते श्रियं ।

Not that is man in the world who not loves fortune;

परस्य युवतीं रम्यां सादरं नेष्ठते ८३ कः ॥१३१॥

at another's youthful lovely wife wishfully not looks here who? (131)

सिंहो विमश्याह । भद्रं यद्यपेवं तथापि संजीवकेन

The lion reflecting says: My dear, if also thus (it be), thus even Safijivaka

सह मम महान्म्लेहः ।

with of me great love.

पश्य । कुर्वन्नपि अलीकानि यः प्रियः प्रिय एव सः ।

Behold, Doing also disagreeable (things) who (is) dear, dear still he;

अशेषदोषदुष्टोऽपि कायः कस्य न वस्त्रभः ॥१३२॥

by every-weakness-corrupted also the body of whom not dear? (132)

अन्यच्च । अप्रियारथपि कुर्वाणो यः प्रियः प्रिय एव सः ।

Another and. Displeasing (things) also doing who (is) dear, dear still he;

दग्धमंदिरसारे ऽपि कस्य वहावनादरः ॥१३३॥

(though it) has burned-the house's-treasure even, of whom for fire disregard? (133)

दमनकः पुनरेवाह । देव स एवातिदोषः ।

Damanaka again still says: Sire, that just a very great-fault.

यतः । यस्मिन्नेवाधिकं चल्लुरारोहयति पार्थिवः ।

For, On whom just exceedingly the eye fixes a king,

सुते ऽमात्ये ऽप्युदासीने स लक्ष्म्याश्रीयते जनः ॥१३४॥

on a son, on a minister also on a stranger, that by Fortune is approached man. (134)

शृणु देव । अप्रियस्यापि पथ्यस्य परिणामः सुखावहः ।

Listen Sire: Of unpleasant even medicine the digestion (is) comfort-bringing;

वक्ता श्रोता च यचास्ति रमन्ते तत्र संपदः ॥१३५॥

a speaker a hearer and where there is, delight there fortunes. (135)

त्वया च मूलभृत्यानपास्यायमागंतुकः पुरस्कृतः । एतच्चानुचितं कृतं ।

By thee and the old-servants discarding this adventurer preferred. This and improper done.

यतः । मूलभृत्यान्परित्यज्य नागंतून्नतिपालयेत् ।

For, The old-servants dismissing not adventurers he should cherish,

नातः परतरो दोषो राज्यमेदकरो यतः ॥१३६॥

not (is there) than that a greater fault, realm-dissension-causing because. (136)

सिंहो बूते । किमाश्चये । मया यद्यभयवाचं दत्त्वा-

The lion says: How strange! By me since, safety-promise having given, (he is)

नीतः संवधितश्च तत्कथं मयं दुस्यति । दमनको बूते । देव

brought near honoured and, then why against me does he plot? Damanaka says: Sire,

दुर्जनो नार्जवं याति सेव्यमानोऽपि नित्यशः ।

The wicked not to honesty goes honoured even constantly;

स्वेदनाभ्यंजनोपायैः श्वपुच्छमिव नामितं ॥१३७॥

with sudorific-(and) unguent-appliances a dog's-tail as bent. (137)

अपरं च । स्वेदितो मर्दितश्चैव रज्जुभिः परिवेष्टिः ।

Another and, Sweated, pressed and even, with strings surrounded,

मुक्तो द्वादशभिर्वृष्टैः श्वपुच्छः प्रकृतिं गतः ॥१३८॥

loosened after twelve years a dog's-tail to (its) natural form goes. (138)

अन्यच्च । वर्धनं वाथ सन्मानं खलानां प्रीतये कुतः ।

Another and, Promotion or further respect of the wicked for gratification whence?

फलंत्यमृतसेके ऽपि न पश्यानि विषदुमाः ॥१३९॥

there bear in nectar-watering even not wholesome (fruits) poison-trees. (139)

आतो ऽहं ब्रवीमि । अपृष्ठो ऽपि हितं ब्रूयाद्यस्य नेत्तेत्परभवं ।

Therefore I say: Unasked even good(advice) he should speak of whom not he may wish ruin;

एष एव सतां धर्मो विपरीतमतो ऽन्यथा ॥१४०॥

this verily of the good the law; the reverse of that (is) otherwise. (140)

तथा चोक्तं । स स्त्रिग्धोऽकुशलान्विवारयति यस्तत्कर्म यन्विर्मलं

Thus and said, He (is) kind, from misfortune guards who; that (is) an action, which is spotless;

सा स्त्री यानुविधायिनी स मतिमान्यः सद्विरभ्यर्थते ।

she (is) a wife, who (is) submissive; he (is) wise, who by the good is honoured;

सा श्रीयो न मदं करोति स सुखी यस्तुष्णया मुच्यते

.That (is) happiness, which not intoxication causes; he (is) happy, who from desire is freed;

तन्मित्रं यद्यूचिमं स पुरुषो यः खिद्यते नेत्रिद्यैः ॥१४१॥

he (is) a friend, who (is) unfeigned; he (is) a man, who is tormented not by the senses. (141)

यदि संजीवकव्यसनार्दितो विज्ञापितो ऽपि स्वामी न निवर्तते

If by Sañjivaka's-offence-injured informed even the master not turns away,

तदीहशि भृत्ये न दोषः । तथा च ।

then in such a servant not a fault. Thus and :

नृपः कामासक्तो गणयति न कार्यं न च हितं

A king to (his) inclination-attached calculates not duty, not and benefit,

यथेष्टं स्वच्छंदः प्रविचरति मत्तो गज इव ।

ad-libitum self-willed he rambles on, an intoxicated elephant like;

ततो मानध्मातः स पतति यदा शोकगहने

then with pride-inflated he falls when into a sorrow-abyss,

तदा भृत्ये दोषान्धिपति न निजं वेत्यविनयं ॥ १४२ ॥

then on the servant the faults he throws, not his own he knows misconduct. (142)

पिंगलकः स्वगतं । न परस्यापवादेन परेषां दंडमाचरेत् ।

Ping. to himself: Not upon another's-slander on others punishment one should inflict,

आत्मनावगतं कृता वभीयात्पूजयेत् वा ॥ १४३ ॥

by himself ascertained having made one should imprison, honour and or. (143)

तथा चोक्तं । गुणदोषावनिष्ठित्य विधिनैः यहनियहे ।

Thus and said: Merit-and fault not-having ascertained (there is) a rule not for favour-and punishment,

स्वनाशाय यथा न्यस्तो दर्पात्सर्पमुखे करः ॥ १४४ ॥

to one's own-destruction as placed haughtily on a serpent's-mouth the hand. (144)

प्रकाशं ब्रूते । तदा संजीवकः किं प्रत्यादिश्यतां । दमनकः

Aloud he says: Then Safijlvaka (what?) shall he be informed? Damanaka

ससंधममाह । देव मा मैवं । एतावता मंचभेदो

with-confusion says: Sire, not not thus. Through such (a course) counsel-breach

जायते । तथा द्युक्तं ।

is produced. Thus namely (it is) said:

मंचवीजमिदं गुप्तं रक्षणीयं यथा तथा ।

Counsel-seed this hidden to be guarded as thus

मनागृष्णि न भिद्येत तद्विच्चं न प्ररोहति ॥ १४५ ॥

a little even not should it be broken; that broken not grows. (145)

किंच । आदरस्य प्रदानस्य कर्तव्यस्य च कर्मणः ।

Moreover, Of respect, of a gift, of to be done and work

क्षिप्रमङ्गियमाणस्य कालः पिबति तद्रसं ॥ १४६ ॥

speedily not-being done time drinks its-essence. (146)

तद्रवश्यं समारब्धं महता प्रयत्नेन संपादनीयं ।

Therefore necessarily (anything) begun with great exertion to be accomplished.

किंच । मन्त्रो योथ इवाधीरः सर्वांगैः संवृतैरेषि ।

Moreover, Counsel a warrior as unsteady with all-limbs covered also

चिरं न सहते स्थातुं परेभ्यो भेदशंकया ॥ १४७ ॥

long not is able to stand from the enemies through breach-apprehension. (147)

यद्यसौ हृष्टदोषोऽपि दोषान्विवर्त्य संधातव्यस्तदतीवानुचितं ।

If he with detected-fault even, from the fault turning (him) away, to be conciliated, that exceedingly improper.

यतः । सकृदुषं तु यो मिन्नं पुनः संधातुमिच्छति ।

For, A once corrupted but who friend again to conciliate wishes,

स मृत्युमेव गृह्णाति गर्भमङ्गतरी यथा ॥ १४८ ॥

he death verily receives an embryo the she-mule as. (148)

सिंहो बृते । ज्ञायतां तावल्किमस्माकमसौ कर्तुं समर्थः । दमनक

The lion says: Let it be known first what against us he to do able. Damanaka

आह । देव

says: Sire

अंगांगिभावमङ्गात्वा कथं सामर्थ्यनिर्णयः ।

Relation-ship not-knowing how (is there) ability-ascertainment?

पश्य टिटिभमाचेण समुद्रो व्याकुलीकृतः ॥ १४९ ॥

Behold by a sandpiper-merely the sea (was) confounded. (149)

सिंहः पृच्छति । कथमेतत् । दमनकः कथयति । दक्षिणसमुद्रतीरे

The lion asks: How that? Damanaka relates: On the southern-sea-shore

टिटिभदंपती निवसतः । तत्र चासन्नप्रसवा टिटिभी भर्तारमाह ।

a sandpiper-pair dwells. There and near-hatching the hen-bird the husband accosts:

नाथ प्रसवयोग्यस्थानं निभृतमनुसंधीयतां । टिटिभोऽवदत् ।

Master, a for hatching-fit-place a concealed one let be arranged. The sandpiper said:

भार्ये नन्दिदमेव स्थानं प्रसूतियोग्यं । सा बृते । समुद्रवेलया

Wife, (is) not this very place for hatching-fit? She says; By the sea-tide

आप्ते स्थानमेतत् । टिटिभो ऽवदत् । किम् हं निर्बलः समुद्रेण
is reached place this. The sandpiper said: What? (am) I powerless by the sea

नियहीतव्यः । टिटिभी विहस्याह । स्वामिंस्त्वया समुद्रेण च
to be oppressed? The hen-bird smiling says: My lord, between thee the sea and (is)

महदंतरं । अथवा

a great difference. Surely,

पराभवं परिच्छेहुं योग्यायोग्यं च वेति यः ।

Defeat to determine the fit-and unfit also knows who,

अस्तीह यस्य विज्ञानं कृच्छ्रेणापि न सीदति ॥१५०॥

there is here of whom discrimination, through misfortune also not does he perish. (150)

अपि च । अनुचितकार्यारंभः स्वजनविरोधो बलीयसा स्पर्धा ।

Also and, Of an improper-business-the of one's own-people- with a stronger one contest,
undertaking, opposition,

प्रमदाजनविश्वासो मृत्योद्धाराणि चत्वारि ॥१५१॥

on charming woman-kind-reliance (are) of death gates four. (151)

ततः कृच्छ्रेण स्वामिवचनात्सा तच्चैव प्रसूता । एतस्त्वं

Then with difficulty according to the husband's-word she there just (was) laying. This all

श्रुता समुद्रेणापि तच्चक्षिज्ञानार्थं तदंडान्यपहतानि ।

having heard by the sea also, his-strength-in order to know, her-eggs (were) carried off.

तते टिटिभी शोकार्ता भर्तारमाह । नाथ कष्टमापतितं ।

Then the female with sorrow-pained to the husband says: Lord, the misery (has) come.

तान्यंडानि मे नष्टानि । टिटिभो ऽवदत् । प्रिये मा भैषीः ।

Those eggs of me (are) lost. The sandpiper said: My dear, not be afraid!

इत्युक्ता पश्चिणां मेलकं कृत्वा पश्चिस्वामिनो गरुडस्य

Thus having said, of the birds assemblage having made, of the bird-king Garuḍa

समीपं गतः । तत्र गत्वा सकलवृत्तांतं टिटिभेन भगवतो

to the proximity he went. There having gone the whole-event by the sandpiper of the blessed

गरुडस्य पुरतो निवेदितं । देव समुद्रेणाहं स्वगृहावस्थितो

Garuḍa in front (was) made known: Sire, by the sea I in my own-house-residing

विनापराधेनैव निगृहीतः । ततस्त्वद्वचनमाकरण्ये गरुडता प्रभुर्भृ-

without offence even oppressed. Then his-word having heard by Garuḍa the lord,

गवाचारायणः सृष्टिस्थितिप्रलयहेतुर्विज्ञप्तः समुद्रमः-

the holy Nārāyaṇa of creation-preservation-destruction-the cause informed the sea

डदानायादिदेश । ततो भगवदाज्ञां मौली निधाय

the eggs-to surrender commanded. Then His Holiness'-command on the crest having placed

समुद्रेण तान्यंडानि टिटृभाय समर्पितानि । अतोऽहं ब्रवीमि ।

by the sea those eggs to the sandpiper given back. Therefore I say:

अंगांगिभावमङ्गालेत्यादि ।

Relation-ship not-knowing &c.

राजाह । कथमसौ ज्ञातव्यो द्रोहबुद्धिरिति । दमनको ब्रूते ।

The king says: 'How (is) he to be known as maliciously-disposed?' thus. Daman. says:

यदासौ सदर्पः शृंगायप्रहरणाभिमुखश्वकितमिवागच्छति

When he with-pride with the horn-points-to strike-disposed agitated as it were approaches,

तदा ज्ञास्यति स्वामी । एवमुक्ता संजीवकसमीपं गतः । तत्र गतश्च

then will know the lord. Thus having spoken Safijivaka-near gone; there gone and

मंदं मंदमुपर्पर्णिस्मितमिवात्मानमदर्शयत् । संजीवकेन

slowly slowly near-going amazed as it were himself showed. By Safijivaka

सादरमुक्तं । भद्रं कुशलं ते । दमनको ब्रूते । अनुजीविनां

with-politeness said: My dear, good luck to thee. Damanaka says: Of dependants

कुतः कुशलं ।

whence good luck?

यतः । संपत्तयः पराधीनाः सदा चित्तमनिवृतं ।

For, (Their) fortunes on another-dependant, constantly the mind uneasy;

स्वजीविते ऽप्यविश्वासस्त्वेषां ये राजसेवकाः ॥१५२॥

in their-life even no-confidence of those who king's-attendants. (152)

अन्यच्च । कोऽर्थान्प्राप्य न गर्वितो विषयिणः कस्यापदोऽस्तं गताः

Another and, Who riches having (is) not proud? Of worldling what miseries to setting obtained gone?

स्त्रीभिः कस्य न खंडितं भुवि मनः को वात्सि राजां प्रियः ।

By women whose not tormented on earth mind? Who or is of kings a favourite?

कः कालस्य भुजांतरं न च गतः कोऽर्थं गतो गौरवं

Who of death into the arms not and gone? What beggar gone to consequence?

को वा दुर्जनवागुरासु पतितः क्षेमेण यातः पुमान् ॥१५३॥

Who or of the wicked-into the snares fallen in peace gone man? (153)

संजीवकेनोक्तं । सखे बूहि किमेतत् । दमनक आह । किं ब्रवीमि
By Safijivaka said: Friend, say, what (is) this? Damanaka says: What do I say
मंदभाग्यः । पश्य ।

ill-fated? Behold:

मज्जन्नपि पयोराशी लभ्या सर्पावलंबनं ।

Plunging also into a water-mass, having found on a serpent-dependance

न मुचति न चादत्ते तथा मुग्धोऽस्मि संप्रति ॥१५४॥

not does one let go not and takes hold, thus perplexed am I now. (154)

यतः । एकत्र राजविश्वासो नश्यत्यन्यच बांधवः ।

For, On the one hand the king's-confidence is lost, on the other hand the friend,

किं करोमि क्षणं गच्छामि पतितो दुःखसागरे ॥१५५॥

What shall I do? Where shall I go fallen into a trouble-ocean? (155)

इत्युक्ता दीर्घं निःश्वयोपविष्टः । संजीवको बूते । मिच तथापि

Thus saying deeply sighing (he) seated (himself). Safijivaka says: Friend, thus even

सुविस्तरं मनोगतमुच्यतां । दमनकः सुनिभृतमाह । यद्यपि

at full-length the in mind-gone let be told. Damanaka very-secretly says: If also

राजविश्वासो न कथनीयस्तथापि भवान्समदीयप्रत्ययादागतः ।

the king's-confidence not to be told, thus even you upon our-assurance approached.

मया परलोकार्थिनावश्यं तव हितमाल्येयं । शृणु । अयं

By me the other-world-seeking necessarily of thee good advice to be told. Listen: This

स्वामी तवोपरि विकृतबुद्धी रहस्युक्तवान् । संजीवकमेव

master thee about having changed-his mind in secret declared: Safijivaka certainly

हन्ता स्वपरिवारं तर्पयामि । एतच्छुता संजीवकः परं विषादमगमत् ।

having slain my-retinue I regale. This having heard Safijivaka to extreme dejection went.

दमनकः पुनराह । अलं विषादेन । प्राप्तकालकार्यमनुष्टीयतां ।

Dam. again says: Enough with dejection. Of the arrived-time-action let be accomplished!

संजीवकः स्त्राणं विमृश्याह । सद्गु खस्त्विदमुच्यते । स्वगतं ।

Safijivaka a moment having reflected says: Well indeed this is said. Aside (he says):

किं वा दुर्जनचेष्टिं न वेत्येतद्वहारान्विर्णेतुं

'Whether (this is) of the wicked-the doing not or,' thus from his-behaviour to ascertain

न शक्यते ।

not is possible.

यतः । दुर्जनगम्या नार्यः प्रायेणापाचभृद्धवति राजा ।

For, To bad men-accessible (are) women, often the undeserving-cherishing is a king,

कृपणानुसारि च धनं देवो गिरिजलधिवर्षी च ॥ १५६ ॥

the miser-following and (is) wealth, the god (is) on mountain-and sea-raining and. (156)

कश्चिद्दाश्रयसौंदर्याङ्के शोभामःसज्जनः ।

Some one through his station's-beauty receives splendour, (himself) a bad-man,

प्रमदालोचनन्यस्तं मलीमसमिवांजनं ॥ १५७ ॥

to a lovely woman's-eye-applied dirty as collyrium. (157)

तत्र विचिंत्योक्तं । कष्टं किमिदमापतितं । यतः ।

There reflecting said: Alas, what (is) this (that has) happened? For,

आराध्यमानो नृपतिः प्रयत्नात् तोषमायाति किमच चित्रं ।

Being waited upon a king with perseverance not to contentment goes— what therein astonishing?

अयं त्वपूर्वप्रतिभाविशेषो यः सेव्यमानो रिपुतामुपैति ॥ १५८ ॥

This however an unheard of-character-species, who being served to enmity goes. (158)

तद्यमःशक्यार्थः प्रमेयः । यतः ।

Then this an impossible-thing to be conjectured. For,

निमित्तमुहिश्य हि यः प्रकुप्ति भ्रुवं स तस्यापगमे प्रसीदति ।

A cause pointing out certainly who is angry, assuredly he of it on the removal is pacified;

अकारणद्वेषि मनस्तु यस्य वै कथं जनस्तं परितोषयिथति ॥ १५९ ॥

without-a cause-hating the mind but of whom forsooth, how a man him will satisfy? (159)

किं मयापकृतं राज्ञः । अथवा निर्निमित्तापकारिणश्च भवन्ति

What by me offence given to the king? Or rather without-reason-ill-using also are

राजानः । दमनको ब्रूते । एवमेतत् । शृणु ।

kings? Damanaka says: Thus it (is). Listen:

विज्ञैः स्त्रियैरुपकृतमपि द्वेषतामेति कैश्चित्

By discreet affectionate ones service (rendered) even displeasure incurs, by some,

साक्षाद्नैरपकृतम् पि प्रीतिमेवोपयाति ।

before the eyes by others offence even favour only finds;

चिचं चिचं किम् य चरितं नैकभावाश्रयाणां

strange strange what then the conduct (of those who) not (merely) one-passion-harbour?

सेवाधर्मः परमगहनो योगिनाम् यगम्यः ॥ १६० ॥

Of service-the nature of extreme-depth (is) for Yogins even impracticable. (160)

अन्यच् । कृतशतम् सत्सु न एं सुभाषितशतं च न एम् बुधेषु ।

Another and, Of benefits-a upon the un-^{वैत्री} (is) lost, of good-words-a and (is) lost upon the ignorant;

वचनशतम् वचनकरे बुद्धिशतम् चेतने न एं ॥ १६१ ॥

of advices-a hundred upon the not-advice- of intellects-a hundred upon the unintelli- (is) lost. following, gent (161)

किंच । चंदनतरुषु भुजंगा जलेषु कमलानि तत्र च याहाः ।

Moreover, On sandal-trees (are) serpents, in the waters lotuses, there also alligators,

गुणधातिनश्च भोगे खला न च सखान्यविघ्नानि ॥ १६२ ॥

merit-curtailing and in enjoyment knaves, not and (is) happiness un-obstructed. (162)

अन्यच् । मूलं भुजंगैः कुसुमानि भृंगैः

Another and, The root by serpents, the flowers by bees,

शाखाः स्त्रवंगैः शिखराणि भृष्णैः ।

the branches by monkeys, the tops by bears—

नास्त्येव तच्चंदनपादपस्य

not is indeed that of a sandal-tree,

यच्चाश्रितं दुष्टतरैश्च हिस्तैः ॥ १६३ ॥

which not occupied by very wicked and injurious ones. (163)

अयं तावन्स्वामी वाचि मधुरो विषहृदयो ज्ञातः । यतः ।

This then master in (his) speech sweet poison-hearted known. For,

दूरादुच्छितपाणिर्दनयनः प्रोत्सारितार्धासनो

From afar with raised-hands, with wet-eyes, offering-half-the seat,

गाढालिंगनतपरः प्रियकथाप्रस्तु दत्तादरः ।

in close-embraces-delighting, to kind-words-and enquiries paying-attention,

अंतर्भूतविषो वहिर्मधुमयश्चातीव मायापटुः

with concealed-poison outwardly of honey made up and, exceedingly in guile-clever;

को नामायमपूर्वनाटकविधिये: शिक्षितो दुर्जनैः ॥१६४॥

what namely (is) this unheard of-mimic-art which (is) learnt by the wicked! (164)

तथा हि । पोतो दुस्तरवारिशितरणे दीपो ऊंधकारागमे

Thus for: The boat of the difficult-water-mass-in the crossing, the lamp at darkness-approach,

निर्वाते अजनं मदांधकरिणां दपोपशांत्ये शृणिः ।

in a calm a fan, of passion-blinded-elephants for the fury-allayment the hook—

इत्थं तद्गुवि नास्ति यस्य विधिना नोपायचिंता कृता

thus that on earth not is, for which by Providence not an expedient-thought made;

मन्ये दुर्जनचित्तवृत्तिहरणे धातापि भग्नोद्यमः ॥१६५॥

I think, of the wicked-mind-state-destruction the Creator even (is) baffled-in his effort. (165)

संजीवकः पुनर्निष्पस्य । कष्टं भो कथमहं शस्यभक्षकः सिंहेन

Sahjivaka again sighing: Alas, oh, how I grain-eating by the lion

निपातयितव्यः ।

to be destroyed!

यतः । द्वयोरेव समं वित्तं द्वयोरेव समं बलं ।

For, Of two verily (is) equal wealth, of two verily equal strength,

तयोर्विवादो मंतव्यो नोक्तमाधमयोः क्वचित् ॥१६६॥

of those contest to be imagined, not of a very high-and a very low one anywhere. (166)

पुनर्विचिंत्य । केनायं राजा ममोपरि विकारितः । न जाने ।

Again having reflected: Wherefore (is) this king me about changed? Not do I know.

भेदमुपगताद्वाजः सदा भेतव्यं । यतः ।

From a to enmity approached king always to be feared. For,

मंचिणा पृथिवीपालचित्तं विघटितं क्वचित् ।

By a minister an earth-protector's-mind damaged anywhere

बलयं स्फटिकस्येव को हि संधातुमीश्वरः ॥१६७॥

a bracelet of crystal like, who possibly to repair (is) competent? (167)

अन्यच्च । वज्रं च राजतेजश्च द्वयमेवातिभीषणं ।

Another and, A thunderbolt and, a king's-power and, both surely exceedingly-terrific,

एकमेकच पतति पतत्यन्यत्समंततः ॥१६८॥

the one in one place falls, it falls the other all around. (168)

ततः संयामे मृत्युरेव वरं । इदानीं तदाज्ञानुवर्तनमःयुक्तं । यतः ।
 Then in battle death only preferable. Now to his-commands-obedience improper. For,

मृतः प्राप्नोति वा स्वर्गे शनुं हत्वा सखानि वा ।

Dying he obtains either heaven, the enemy having slain happiness or;

उभावपि हि शूराणां गुणावेतौ सदुर्लभौ ॥ १६९ ॥

both together indeed of heroes blessings these two very-hard-to be acquired. (169)

युद्धकालशायं । यचायुद्धे ध्रुवं मृत्युयुद्धे जीवितसंशयः ।

Battle-time and this. Where in not-battling certainly death, in battle of life-a chance,

तमेव कालं युद्धस्य प्रवदंति मनीषिणः ॥ १७० ॥

that very time of battle proclaim the wise. (170)

यतः । अयुद्धे हि यदा पश्येत् किंचिद्वितमात्मनः ।

For, Without-battle verily if he should behold not anything favourable of himself,

युध्यमानस्त्रादा प्राज्ञो मिथते रिपुणा सह ॥ १७१ ॥

fighting then the wise dies with the enemy together. (171)

जये च लभते लक्ष्मीं मृतेनापि सुरांगनां ।

In victory and he obtains Fortune, by death also a divine-bride.

शणविधंसिनः कायाः का चिंता मरणे रणे ॥ १७२ ॥

In a moment-perishing (are) the bodies; What reflection on dying in battle? (172)

एतच्चिंतयिना संजीवक आह । भो मित्र कथमसौ मां

This having considered Safijivaka says: O friend! How he (as) me

जिधांसुर्ज्ञातव्यः । दमनको ब्रूते । यदासौ स्तव्यकर्णः

to slay intending to be recognised? Damanaka says: When he with erected-ears

समुच्तलंगूल उच्तत्तरणे विवृतास्यस्त्वां पश्यति तदा तमेव

with cocked-tail with raised-paws with opened-mouth at thee looks, then thou likewise

स्वविक्रमं दर्शयिष्यसि ।

thy-valour wilt-show.

यतः । बलवान् पि निस्तेजाः कस्य नाभिभवास्यद् ।

For, A strong one even without-pluck, of whom (is he) not for contempt-an object?

निःशंकं दीयते लोकैः पश्य भस्मचये पदं ॥ १७३ ॥

Without-fear is set by people, behold, on an ash-heap the foot. (173)

किंतु सर्वमेतत्सुगुप्तमनुष्ठात्यं नो चेच तं नाहमित्युक्ता

However all this very-secretly to be executed; not if, not thou nor I— thus saying

दमनकः करटकसमीपं गतः । करटकेनोक्तं । किं निष्पत्तं ।

Damanaka Karaṭaka-near gone. By Karaṭaka said : What effected ?

दमनकेनोक्तं । निष्पत्तो इसावन्योन्यभेदः । करटको ब्रूते । को

By Damanaka said : Effected that reciprocal-breach. Karaṭaka says : What

इच संदेहः । यतः ।

therein doubt? For,

बंधुः को नाम दुष्टानां कुप्तते को न याचितः ।

A friend who namely of the wicked? Becomes angry who not solicited?

को न तृष्णति विहेन कुकृत्ये को न पंडितः ॥ १७४ ॥

Who not delights in wealth? In an evil-art who not wise? (174)

अन्यच्च । दुर्वृत्तः क्रियते धूतैः श्रीमानात्मविवृद्धये ।

Another and, Miserable is rendered by knaves the prosperous for (their) own-aggrandizement,

किं नाम खलसंसर्गः कुरुते नाश्रयाशवत् ॥ १७५ ॥

(What?) namely knaves-company does it act not fire-like? (175)

ततो दमनकः पिंगलकसमीपं गता देव समागतो इसौ

Then Damanaka Piṅgalaka-near having gone, 'Sire, approached (is) that

पापाशयस्तः संजीव्य स्थीयतामित्युक्ता पूर्वोक्ताकारं

evil-receptacle, then ready-being you ought to stand,' thus saying the before-described-
attitude

कारथामास । संजीवको इष्यागत्य तथाविधं विकृता-

he caused (him) to make. Sañjivaka also having approached, in such-a state with altered-

कारं सिंहं हृषा स्वानुरूपं विक्रमं चकार । ततस्

appearance the lion seeing to himself-befitting valour showed. Then

तयोर्युद्धे संजीवकः सिंहेन व्यापादितः । अथ संजीवकं सेवकं

of those two in the contest Sañj. by the lion (was) killed. Now Sañj. the attendant

पिंगलको व्यापाद्य विश्रांतः सशोक इव तिष्ठति ब्रूते च ।

Piṅgalaka having killed exhausted with-sorrow as it were stands says and :

किं मया दारुणं कर्म कृतं ।

What by me cruel action done!

यतः । पैरः संभुज्यते राज्यं स्वयं पापस्य भाजनं ।

For, By others is enjoyed the kingdom, he himself of sin a vessel,

धर्मातिक्रमतो राजा सिंहो हस्तिबधादिव ॥१७६॥

through law-transgression (is) a king the lion through elephant-slaughter as. (176)

अपरं च । भूम्येकदेशस्य गुणान्वितस्य

Another and, Of a territory-portion, of a virtue-endowed

भूत्यस्य वा बुद्धिमतः प्रणाशः ।

attendant or, of an intelligent, the loss?—

भूत्यप्रणाशो मरणं नृपाणां

attendant-loss (is) the death of princes;

नष्टपि भूमिः सुलभा न भूत्याः ॥१७७॥

lost even territory (is) easily-obtainable, not attendants. (177)

दमनको ब्रूते । स्वामिन्को इयं नूतनो न्यायो यदरातिं हत्वा

Damanaka says: Master, what this new doctrine, that an enemy having slain

संतापः त्रियते ।

repentance is made?

तथा चोक्तं । पिता वा यदिवा भ्राता पुत्रो वा यदिवा सहृद् ।

Thus and said: A father either or a brother a son either or a friend

प्राणच्छेदकरा राजा हंतव्या भूतिमिच्छता ॥१७८॥

life-destruction-causing by a king to be slain, (by one) welfare desiring. (178)

अपि च । धर्मार्थकामतत्त्वज्ञो नैकांतकरुणो भवेत् ।

Also and, Of justice-interest-and pleasure-the truth- not exclusively-merciful he should be, knowing

न हि हस्तस्यमध्यन्तं क्षमावान्भक्षितुं क्षमः ॥१७९॥

not for the in the hand-standing even food the merciful to eat able. (179)

किंच । क्षमा शत्रौ च मित्रे च यतीनामेव भूषणं ।

Moreover, Mercy towards an enemy and, towards a friend and, of hermits only an ornament;

अपराधिषु सत्त्वेषु नृपाणां सैव दूषणं ॥१८०॥

towards guilty beings of kings that verily (is) a fault. (180)

अपरं च । राज्यलोभाद्वंकारादिच्छतः स्वामिनः पदं ।

Another and, Through dominion-desire, through egotism, of one wishing a master's place,

प्रायश्चित्तं तु तस्यैकं जीवोत्सर्गो न चापरं ॥१८१॥

the expiation truly of him alone life-abandonment, not and another. (181)

अन्यच्च । राजा घृणी ब्राह्मणः सर्वभक्षः ।

Another and, A king merciful, a Brâhman everything-eating,

स्त्री चावशा दुष्प्रकृतिः सहायः ।

a woman and un-ruly, an ill-natured companion,

प्रेषः प्रतीपो इधिकृतः प्रमादी

a servant disobedient, an officer careless,

त्याज्या इमे यश्च कृतं न वेत्ति ॥१८२॥

to be shunned (are) these, who and a benefit not acknowledges. (182)

विशेषतश्च । सत्यानृता च परुषा प्रियवादिनी च

Especially and, True false and, harsh kindly-speaking and,

हिंसा दयालुरूपि चार्थपरा वदान्या ।

injuring merciful also and, on money-intent generous,

नित्यध्यया प्रचुररत्नधनागमा च

constantly-spending abundant-jewels-and wealth-receiving and,

वारांगनेव नृपनीतिरेकरूपा ॥१८३॥

a wanton woman like a prince's-conduct (is) many-forms assuming. (183)

इति दमनकेन संतोषितः पिंगलकः स्वां प्रकृतिमापनः सिंहासने

Thus by Damanaka pacified Piṅgalaka to his natural state come on the throne

समुपविष्टः । दमनकः प्रहृष्टमना विजयतां महाराजः शुभमस्तु

sat down. Damanaka with exulting-mind 'May be victorious the great-king! happiness be

सर्वजगतामित्युक्ता यथासुखमवस्थितः । विष्णुशर्मोवाच । सहज्ञेदः

of all-the world!' thus saying at-ease remained. Vishṇuśarman said: The Friend-separation

श्रुतस्त्रावज्ञवज्ञिः । राजपुत्रा ऊचुः । भवत्प्रसादाच्छुतः । सुखिनो

heard then by you. The king's-sons said: Through your-kindness heard. Pleased

भूता वयं । विष्णुशर्मोब्रवीत् । अपरमपीदमस्तु ।

(have) become we. Vishṇuśarman said: Further also this may be:

सहज्ञेदस्त्रावज्ञवतु भवतां शतुनिलये

Friend-separation then may be of you of the enemies-in the house!

खलः कालाकृष्टः प्रलयमुपसर्पत्वहरहः ।

The traitor by Time-dragged on to destruction may go day-by day !

जनो नित्यं भूयात्सकलसुखसंपत्तिवसतिः

Mankind constantly may be of all-happiness-prosperity-the abode !

कथारंभे रम्ये सततमिः बालो ऽपि रमतां ॥ १८४ ॥

In the story-commencement, in the delightful, perpetually here youth also may delight. (184)

॥ इति हितोपदेशे सुहङ्गेदो नाम द्वितीयकथासंयहः समाप्तः ॥

Thus in the Hitopadeśa, Friend-separation by name the second-story-collection finished.

॥ अथ वियहः ॥
NOW WAR.

पुनः कथारंभकाले राजपुचा ऊचुः । आर्य राजपुचा

Again at story-commencement-time the king's-sons said: Reverend Sir, king's-sons

वयं तद्वियहं श्रोतुं नः कुतूहलमस्ति । विष्णुशर्मणोक्तं । यदेव

we, then War to hear of us desire is. By Vishnuśarman said: What just

भवद्वा रोचते कथयामि । वियहः श्रूयतां यस्यायमाद्यः श्वोकः ।

to you is agreeable, I relate. War may be heard, of which this the first verse:

हंसैः सह मयूराणां वियहे तुल्यविक्रमे ।

With the geese together of the peacocks in the war of equal-valour,

विश्वास्य वंचिता हंसाः काकैः स्थित्वारिमंदिरे ॥ १ ॥

having been made to trust (were) betrayed the geese by the crows standing in the enemy's-house. (1)

राजपुचा ऊचुः । कथमेतत् । विष्णुशर्मा कथयति । अस्ति कपूरद्वीपे

The king's-sons said: How that? Vishnuśarman relates: There is in Karpuradvīpa

पद्मकेलिनामधेयं सरः । तत्र हिरण्यगर्भो नाम राजहंसः

Padmakeli-named a lake. There Hiranyagarbha by name a flamingo*

प्रतिवसति । स च सर्वैर्जलचरपक्षिभिर्मिलिता पक्षिराज्ये

resides. He and by all aquatic-birds, having met, in the bird-sovereignty

भिषिक्तः । यतः ।

anointed. For,

यदि न स्याद्वरपतिः सम्भवेत्ता ततः प्रजा ।

If not there were a man-lord, a competent leader, then the people

अकर्णधारा जलधौ विश्वेतेह नौरित्व ॥ २ ॥

without-a steersman on the ocean would be tossed about here a ship like. (2)

* Literally, Royal goose, a white goose with red legs and bill, supposed to be a kind of flamingo.

अथरं च । प्रजां संरक्षति नृपः सा वर्धयति पार्थिवं ।

Another and, The people protects a king, that makes grow the king ;

वर्धनादृक्षणं अथेयस्तदभावे सदृप्यसत् ॥ ३ ॥

than growth protection (is) better, of that-in the absence the existing even (is) not-existing. (3)

एकदासौ राजहंसः सुविस्तीर्णकमलपर्यंके सुखासीनः परिवारपरि-
One day that flamingo on a well-spread-lotus-bed at ease-seated by attendants-sur-

वृतस्तिष्ठति । ततः कुतश्चिद्देशादागत्य दीर्घमुखो नाम वकः
rounded stands. Then from some country having arrived Dirghamukha by name a crane,

प्रणम्योपविष्टः । राजोवाच । दीर्घमुख देशांतरादागतो
having bowed sat down. The king said: Dirghamukha, from another-country arrived

इसि । वार्ता कथय । स ब्रूते । देव अस्ति महती वार्ता । तां
thou art. The news tell ! He says : Sire, There is great news. That

वकुं सत्वरमःगतो इहं । श्रूयतां । अस्ति जंबुद्वीपे
to tell with-haste approached I (am). Be it heard ! There is in Jambudvipa

विंध्यो नाम गिरिः । तत्र चित्रवर्णो नाम मयूरः पक्षिराजो
Vindhya by name a mountain. There Chitrvarna by name a peacock bird-king .

निवसति । तस्यानुचरैश्चरन्निः पक्षिभिरहं दग्धारण्यमधे
resides. Of him by the followers going about by the birds I of a burnt-wood-in the midst

चरच्चवलोकितः पृष्ठश्च । कस्त्वं कुतः समागतो इसि । तदा मयो-
going espied asked and : Who thou ? Whence approached art thou ? Then by me

क्तं । कर्पूरद्वीपस्य राजचक्रवर्तिनो हिरण्यगर्भस्य राजहंसस्यानुचरो
said : Of Karpuradvipa's royal-ruler Hiranyagarbha the flamingo a follower

इहं । कौतुकादेशांतरं द्रष्टुमागतो इस्मि । एतच्छृन्वा
(am) I. From curiosity another-country to see approached I am. This having heard

पक्षिभिरुक्तं । अनयोदेशयोः को देशे भद्रतरो राजा
by the birds (it was) said : Of these two countries which country (is) better, king

च । मयोक्तं । आः किमेवमुच्यते । महदंतरं । यतः
and ? By me said : Oh ! Why thus is spoken ? A great difference. For

कर्पूरद्वीपः स्वर्ग एव राजहंसश्च द्वितीयः स्वर्गपतिः ।
Karpuradvipa (is) a paradise indeed, the flamingo and a second paradise-king.

अच मरुस्यले पतिता यूयं किं कुरुथ । अस्मदेशे गम्यतां ।

Here in a desert-place alighted you what do? To our-country let be gone!

ततो इस्मद्वचनमाकर्ण्य सर्वे सकोपा बभूवः । तथा चोक्तं ।

Then my-word having heard all angry became. Thus and said:

पयःपानं भुजंगानां केवलं विषवर्धनं ।

Of milk-a draught of serpents merely poison-increase;

उपदेशो हि मूर्खाणां प्रकोपाय न शांतये ॥४॥

Advice verily (is) of fools to the exasperation, not to the pacification. (4)

अन्यच्च । विद्वानेवोपदेशब्यो नाविदांस्तु कदाचन ।

Another and, The wise only to be advised, not the ignorant however at any time;

वानरानुपदिश्याय स्थानभृष्टा ययुः खगाः ॥५॥

the monkeys having advised then from their dwelling-turned out went the birds. (5)

राजोवाच । कथमेतत् । दीर्घमुखः कथयति । अस्ति नर्मदातीरे

The king said: How that? Dirghamukha relates. There is on the Narmadā-bank

विशालः शाल्मलीतरुः । तत्र निर्मितनीडक्रोडे पक्षिणो निवसति
a large silk-cotton-tree. There of built-nests-in the interior birds dwell

सुखेन । अथैकदा वर्षासु नीलपटलैरावृते नभस्तले

at ease. Now one day in the rains, with dark-veils being covered the cloud-plain,

धारासारैर्महती वृष्टिर्भूव । ततो वानरांश्च तस्तले

with drop-showers a great rain was. Then the monkeys and at a tree's-foot

इवस्थिताऽश्रीताकुलान्कंपमानानवलोक्य कृपया पक्षिभिरुक्तं । भो

standing, by cold-pained, trembling, seeing through pity by the birds said: Ho,

भो वानराः पृणुत ।

Ho, monkeys, listen!

अस्माभिर्निर्मिता नीडाश्चुमाचाहृतस्तुणैः ।

By us (have been) built nests with by beaks-only-collected straws;

हस्तपादादिसंयुक्ता यूयं किमिति सीदथ ॥६॥

with hands-feet-&c.-endowed you why thus do you sit? (6)

तच्छुत्वा वानरैर्जातामधैरालोचितं । अहो निर्वातनीडगर्भावस्थिताः

That having heard by the monkeys with roused-anger considered: Oh! in a sheltered-nest's-interior-sitting

सुखिनः पश्यण्णोऽस्मान्विंदति । भवतु तावद्वृष्टेहृपशमः । अनंतरं
happy the birds us reproach. Let there be only of the rain abatement! Thereupon,

शंते पानीयवर्षे तैर्वानरैर्वृक्षमारुद्ध सर्वे नीडा

having abated the water-rain, by those monkeys, the tree having ascended, all the nests

भग्नास्तेषामंडानि चाधः पातितानि । अतोऽहं ब्रवीभि । विद्वाने-
(were) broken of them the eggs and down thrown. Therefore I say: The wise

वोपदेष्टव्य इत्यादि । राजोवाच । ततस्तैः किं कृतं । वकः कथयति ।
only to be advised &c. The king says: Then by them what done? The crane relates:

ततस्तैः पश्यभिः कोपादुकं । केनासौ राजहंसो राजा कृतः ।

Then by those birds angrily said: By whom that flamingo king made?

ततो मयोपजातकोपेनोक्तं । युष्मदीयमयूरः केन राजा कृतः ।

Then by me with roused-anger said: Your-peacock by whom king made?

एतच्छुत्वा ते सर्वे मां हंतुमुद्यताः । ततो मयापि स्वविक्रमो

This having heard they all me to kill endeavoured. Then by me also, my-valour

दर्शितः । यतः ।

shown. For,

अन्यदा भूषणं पुंसां क्षमा लज्जेव योषितां ।

At other times an ornament of men (is) forbearance, modesty as of women;

पराक्रमः परिभवे वैयात्यं सुरतेष्विव ॥७॥

valour at an insult, unrestrainedness in amorous sports as. (7)

राजा विहस्याह । आत्मनश्च परेषां च यः समीक्ष्य बलावलं ।

The king smiling says: Of himself and, of others and who having seen the strength-and
weakness

अनंतरं नैव जानाति स तिरस्क्रियते ऽरिभिः ॥८॥

the difference not indeed knows, he is overcome by enemies. (8)

अन्यच्च । सचिरं हि चरन्वित्यं क्षेत्रे शस्यमङ्गुष्ठिमान् ।

Another and, A good-long while surely grazing constantly in a field on the corn unwise

झीपिचर्मपरिच्छन्नो वागदोषान्तर्देभो हतः ॥९॥

with a tiger's-skin-covered through his voice's-fault the ass (was) slain. (9)

वकः पृच्छति । कथमेतत् । राजा कथयति । अस्ति हस्तिनापुरे

The crane asks: How that? The king relates: There is in Hastināpura

विलासो नाम रजकः । तस्य गर्दभो ऽतिवाहनादुर्बलो

Vilāsa by name a washerman. Of him the ass through over-carrying weakened

मुमूर्षुरिवाभवत् । ततस्तेन रजकेनासौ व्याघ्रचर्मणा

going to die almost was. Then by that washerman he, with a tiger's-skin

प्रच्छाद्यारण्यसमीपे शस्यक्षेत्रे नियुक्तः । ततो दूरात्

having covered (him), in a forest's-proximity on a corn-field placed. Then from afar

तमवलोक्य व्याघ्रबुद्धा क्षेचपतयः सत्वरं पलायते ।

him having seen from tiger-supposition the field-owners with-haste run away.

अथैकदा केनापि शस्यरक्षकेण धूषरकंबलकृततनुचाणेन

Now one day by some corn-guard having an of grey-cloth-made-body-covering,

धनुःकांडं सज्जीकृत्यान्तकायेनैकांते स्थितं । तं च

bow-and arrow having made ready, with bent-body at one-end stood. Him and

दूरादृष्ट्वा गर्दभः पुष्टांगो यथेष्टशस्यभक्षणजातवलो

from afar seeing the donkey fat-limbed with by freely-corn-eating-produced-strength,

गर्दभीयमिति मत्वोच्चैः शश्वं कुर्वाणस्तदभिमुखं धावितः

'a female ass that' thus thinking, aloud the voice making him-towards running,

शस्यरक्षकेण चिकारशश्चाचिक्षित्य गर्दभो ऽयमिति

by the corn-guard through the braying-noise ascertaining 'a donkey this' thus

लीलयैव व्यापादितः । अतोऽहं ब्रवीमि । सुचिरं हि चरन्ति-
for wantonness verily killed. Therefore I say: A good-long while surely grazing

त्यमित्यादि । दीर्घमुखो ब्रूते । ततः पक्षिभिरुक्तं । अरे पाप दुष्ट
constantly etc. The crane says: Then by the birds said: 'Oh wretched vile

वक । अस्माकं भूमौ चरन्तस्माकं स्वामिनमधिक्षिपसि तत्र
crane! Of us on the ground walking of us the master thou revilest, that not

क्षंतव्यमिदानीमित्युक्ता सर्वे मां चंचुभिर्हत्वा सकोपा

to be endured now' thus saying all me with the beaks having pecked with-anger

ऊचुः । पश्य रे मूर्खे स हंसस्त्व राजा सर्वथा मृदुः ।

they said: Behold, oh fool, that goose of thee the king (is) wholly weak.

तस्य राज्याधिकारो नास्ति यत एकांतमृदुः करतलस्थम्-

Of him to sovereignty-claim not is, for one thoroughly-weak an in the palm-standing

यर्थं रक्षितुमक्षमः स कथं पृथिवीं शास्ति राज्यं वा तस्य
even thing to guard unable, he how the earth rules, sovereignty or of him

किं । किंतु त्वं च कूपमंडूकः । तेन तदाश्रयमुपदि-
what? However thou also (art) a well-frog; therefore his-protection thou

शसि । शृणु ।

recommendest. Listen,

सेवितव्यो महावृक्षः फलच्छायासमन्वितः ।

To be esteemed (is) a great-tree with fruit-and shade-endowed;

यदि दैवात्फलं नास्ति च्छाया केन निवार्यते ॥ १० ॥

if by fate fruit not is, the shade by whom is taken away? (10)

अन्यच्च । हीनसेवा न कर्तव्या कर्तव्यो महदाश्रयः ।

Another and, Of the vile-service not to be made; to be made to the great-resort;

पयोऽपि शैँडिकीहस्ते वास्त्रीन्यभिधीयते ॥ ११ ॥

water even in a hostess's-hand 'spirituous liquor' thus is called. (11)

अन्यच्च । महानप्त्यपतां याति निर्गुणे गुणविस्तरः ।

Another and, Great even to smallness goes in a virtue-less virtue-extent,

आधाराधेयभावेन गजेन्द्र इव दर्पणे ॥ १२ ॥

by the recipient's-and the received object's-relation, a royal elephant as in a mirror*. (12)

विशेषतश्च । अपदेशे ऽपि सिद्धिः स्यादुत्तिशक्ते नराधिपे ।

Especially and, In a fiction even success may be against an over-strong man-ruler,

शशिनो अपदेशेन शशकाः सुखमासते ॥ १३ ॥

by the moon's fiction the hares comfortably dwell. (13)

मयोक्तं । कथमेतत् । पक्षिणः कथयन्ति । कदाचिद्दिपि वर्षासु

By me said: How that? The birds relate: Once even in the rainy season

वृष्टेरभावात्तृष्णातो गजयूथो यूथपतिमाह ।

of rain through the absence with thirst-pained an elephant-troop the troop-chief addresses:

नाथ कोऽभ्युपायोऽस्माकं जीवनाय । नास्ति सुद्रजंतूनां

Master, what means of us for the life? Not is there of small-animals

* The mirror being small it can only, as recipient, reflect the elephant as a small object. To the small everything is small.

निमज्जनस्थानं वयं च निमज्जनस्थानाभावान्मृताही इव । किं
a bathing-place, we and for a bathing-place's-want death-suffering almost. What

कुर्मः । श्वर्यामः । ततो हस्तिराजो नातिदूरं गत्वा

shall we do? Where shall we go? Then the elephant-king not too-far having gone

निर्मलं हृदं दर्शितवान् । ततो दिनेषु गच्छत्सु तत्तीरावस्थित-
a stainless pool showed. Then, the days passing, by the on its-bank-remaining-

गजपादाहतिभिष्ठृण्टिः स्तुद्रशशकाः । अनन्तरं शिलीमुखो नाम
elephants'-foot-tramplings (were) crushed the little-hares. Thereupon Silimukha by name

शशकश्चिन्तयामास । अनेन गजयूथेन पिपासाकुलितेन प्रत्यहमचा-
a hare was thinking: By this elephant-troop with thirst-pained daily here

गंतव्यं । अतो विनश्यत्यस्मलुलं । ततो विजयो नाम वृद्धशशको
will be come; thereby perishes our-race. Then Vijaya by name an old-hare

इवदत् । मा विषीदत मयांच प्रतीकारः कर्तव्यः । ततो इसौ
said: Not do despair! by me here a remedy to be made. Then he

प्रतिज्ञाय चलितः । गच्छता च तेनालोचितं । कथं गजयूथ-
having promised started. Going and by him reflected: How in the elephant-troop's-

समीपे स्थिता वक्तव्यं ।

proximity standing to be spoken?

यतः । स्पृशन्नपि गजो हंति जिग्रन्नपि भुजंगमः ।

For, Touching even an elephant kills, smelling even a serpent,

पालयन्नपि भूपालः प्रहसन्नपि दुर्जनः ॥ १४ ॥

protecting even a king, smiling even the wicked man. (14)

अतो इहं पर्वतशिखरमारुष्य यूथनाथं संवादयामि । तथानुष्ठिते
Therefore I the mountain-summit ascending the troop-chief address: Thus being done

यूथनाथ उवाच । कस्त्रं कुतः समायातः । स ब्रूते । शशको
the troop-chief said: Who thou? Whence approached? He says: A hare

इहं भगवता चंद्रेण भवदंतिकं प्रेषितः । यूथपतिराह । कार्यम्-
I, by the venerable moon you-near despatched. The troop-chief says: (Your) business

च्यतां । विजयो ब्रूते ।

let be told! Vijaya says:

उद्यतेष्वपि शस्त्रेषु दूतो वदति नान्यथा ।

Being uplifted even the weapons, a messenger speaks not otherwise,

सदैवावध्यभावेन यथार्थस्य हि वाचकः ॥१५॥

always verily through his inviolable-state of truth surely (he is) a speaker. (15)

तद्हं तदाज्ञया ब्रवीमि । शृणु । यदेते चंद्रसरोरक्षकाः

Therefore I by his-command speak. Listen! That these moon-lake-guardians,

शशकास्त्वया निःसारितास्त्रदन्तुचितं कृतं । ते शशकाश्चिरमस्माकं

the hares, by thee expelled, that improper done. Those hares long of us

रक्षिताः । अत एव मे शशांक इति प्रसिद्धिः । एवमुक्तवति

protected. Thence verily of me 'Saśāṅka*' thus the title. Thus having spoken

दूते यूथपतिर्भृयादिदमाह । प्रणिधेहि । इदमज्ञानतः

the messenger, the troop-lord from fear this says: Attend! This through ignorance

कृतं पुनर्न वार्तयन्तं । दूत उवाच । यदेवं तद्वच्

done; again not (it is) to be done. The messenger said: If (it is) thus, then here

सरसि कोपात्कंपमानं भगवतं शशांकं प्रणम्य प्रसाद्य

the in the lake with anger trembling venerable moon having saluted, having pacified (him),

गच्छ । ततो रात्रौ यूथपतिं नीत्वा जले चंचलं

go! Then at night the troop-lord having led, in the water the trembling

चंद्रविंवं दर्शयित्वा यूथपतिः प्रणामं कारितः । उक्तं

moon's-image having shown, the troop-lord prostration to make (was) caused; said

च तेन । देव अज्ञानादनेनापराधः कृतस्ततः

and by him: Sire, from ignorance by him the offence committed, therefore

क्षम्यतां नैवं वारांतरं विधास्यते । इत्युक्ता प्रस्थापितः ।

let it be pardoned, not thus another-time will be done. Thus saying (he was) sent away.

अतोऽहं ब्रवीमि । अपदेशे ऽपि सिद्धिः स्यादिति । ततो

Therefore I say: 'In a fiction even success may be' thus. Then'

मयोर्कं । स एवास्तत्प्रभू राजहंसो महाप्रतापो

by me said: 'That verily our-master, the flamingo, (is) of great-majesty,

* Saśāṅka, i. e. hare-mark, a name of the moon, the spots in the moon, or the man in the moon, being likened by the Hindus to a hare.

इतिसमर्थः । चैलोक्यस्यापि प्रभुत्वं तत्र युज्यते किं
 exceedingly-mighty. Of the three worlds even the sovereignty for him is fit, how
पुना राज्यमिति । तदाहं तैः पश्चिमिदुष्ट कथमस्मद्भूमौ
 much more a kingdom, thus. Then I by those birds 'Wretch, how on our-ground
चरसीत्यभिधाय राज्यश्चित्वर्णस्य समीपं नीतः । ततो राज्यः
 goest thou? thus saying of king Chitravarṇa to the proximity led. Then of the king
पुरो मां प्रदर्शय तैः प्रणम्योक्तं । देव अवधीयतामेष
 in front me having shown, by them, having bowed, said: Sire let be noticed, this
दुष्टो वको यदस्मद्देशे चरन्त्यपि देवपादानन्दिक्षिपति । राजाह ।
 vile crane that, on our-land walking although, Y. M.'s-feet reviles. The king says:
को इयं कुतः समायातः । त ऊचुः । **हिरण्यगर्भनामो**
 Who this? Whence approached? They said: Of the Hiranyagarbha-named
राजहंसस्यानुचरः कर्पूरद्वीपादागतः । अथाहं गृध्रेण मंचिणा
 flamingo a follower, from Karpūradvipa arrived. Now I by the vulture the minister
पृष्ठः । कस्त्वं मुख्यो मंचीति । मयोक्तं ।
 (was) asked: 'Who (is) there prime minister?' thus. By me said:
सर्वशास्त्रार्थपारगः सर्वज्ञो नाम चक्रवाकः । गृध्रो
 With all-sciences'-meaning-conversant Sarvajña by name the Chakravāka. The vulture
ब्रूते । युज्यते । **स्वदेशजो इसौ ।** यतः ।
 says: It is proper. In his-country-born (is) he. For,
स्वदेशजं कुलाचारं विशुद्धमृथवा शुचिं ।
 One in his-country-born, caste-duties (observing), honest, moreover pure,
मंचद्वामव्यसनिनं व्यभिचारविवर्जितं ॥ १६ ॥
 counsel-knowing, sin-less, from transgression-free, (16)
श्रद्धीतव्यवहारार्थं मौलं ख्यातं विपश्चितं ।
 one who has studied-the law's-sense, of pure blood, renowned, intelligent,
शर्थस्योत्पादकं चैव विद्यान्मंचिणं नृपः ॥ १७ ॥
 of wealth a producer and likewise should appoint as minister a king. (17)
अचांतर शुकेनोक्तं । देव कर्पूरद्वीपादयो लघुद्वीपा
 There meanwhile by a parrot said: Sire Karpūradvipa-&c. the small-islands

जंबुद्वीपांतर्गता एव । तचापि देवपादानामेवाधिपत्यं ।

in Jambudvīpa-included verily. There also of Y. M.'s-feet certainly the sovereignty.

ततो राजाप्युक्तं । एवमेव ।

Then by the king also said: So quite.

यतः । राजा मत्तः शिशुश्वेव प्रमादी धनगर्वितः ।

For, A king, a madman, a child and likewise, the careless, the wealth-proud,

च्छप्रायमभिवांछति किं पुनर्लभ्यते ऽपि यत् ॥१८॥

the unattainable desire; how much more, is obtained also what! (18)

ततो मयोक्तं । यदि वचनमाचेष्यैवाधिपत्यं सिध्यति तदा

Then by me said: If by words-merely verily sovereignty is accomplished, then

जंबुद्वीपे ऽप्यस्मत्प्रभोर्हिरण्यगर्भस्य स्वाम्यमस्ति । शुको ब्रूते ।

in Jambudvīpa also of our-master Hiranyagarbha dominion is. The parrot says:

कथमच निर्णयः । मयोक्तं । संयाम एव । राजा विहस्योक्तं ।

How (is) here ascertainment? By me said: In war only. By the king smiling said:

स्वस्वामिनं गता सज्जीकुरु । तदा मयोक्तं । स्वदूतो ऽपि

Thy-master going make ready! Then by me said: Thy-ambassador also

प्रस्थाप्तां । राजोवाच । कः प्रयास्यति दौत्येन यत् एवंभूतो

let be despatched! The king said: Who shall go on embassy? for such a one

दूतः कार्यः ।

ambassador to be made:

भक्तो गुणी शुचिदृशः प्रगत्यभो ऽव्यसनी स्त्रमी ।

One attached, virtuous, pure, clever, bold, sinless, patient,

ब्राह्मणः परमर्मज्ञो दूतः स्यात्प्रतिभानवान् ॥१९॥

a Brāhmaṇa, of others-the thoughts-knowing, ambassador should be, one with audacity endowed. (19)

गृध्रो वदति । संत्येव दूता ब्रह्मवः किंतु ब्राह्मण एव कर्तव्यः ।

The vulture says: There are surely ambassadors many, but a Brāhmaṇa only to be made,

यतः । प्रसादं कुरुते पत्युः संपत्तिं नाभिवांछति ।

For, The pleasure he does of the master, prosperity not he desires;

कालिमा कालकूटस्य नापैतीश्वरसंगमात् ॥२०॥

the darkness of the Kālakūṭa poison not departs through Siva's-contact*. (20)

राजाह । ततः शुक एव वजतु । शुक त्वमेवानेन सह गत्वा-

The king says: Then the parrot verily may go. Parrot, thou verily him with going

स्मदभिलिष्टिं ब्रूहि । शुको ब्रूते । यथाज्ञापयति देवः । किंत्वयं
our-desire declare! The parrot says: As commands Your Majesty. However this

दुर्जनो वकस्त्रद्वनेन सह न गच्छामि ।

a vile fellow, the crane, therefore him with not do I go.

तथा चोक्तं । खलः करोति दुर्वृत्तं नूनं फलति साधुषु ।

Thus and said: A villain commits an evil-action; surely it bears fruit unto the good.

दशाननो हरेत्सीतां बंधनं स्यान्महोदयेः ॥२१॥

The ten-faced (Rāvaṇa) carries off Sītā, binding will be of the ocean†. (21)

अपरं च । न स्थातव्यं न गंतव्यं दुर्जनेन समं छक्षित् ।

Another and, Not to be stood, not to be gone the wicked with anywhere;

काकसंगाङ्गतो हंसस्त्रिष्टन्गाच्छंश्च वर्तकः ॥२२॥

through with a crow-association slain the goose standing, going likewise the quail. (22)

राजोवाच । कथमेतत् । शुकः कथयति । अस्त्युज्जयिनीवर्त्मप्रांतरे

The king said: How that? The parrot relates: There is on the Ujjayini-road-side

झक्षतरूः । तत्र हंसकाकौ निवसतः । कटाचिङ्गीष्मसमये परि-

a fig-tree. There a goose-and a crow live. Once in summer-time fa-

आंतः कश्चित्परिकस्त्रच तरुतले धनुःकांडं संनिधाय

tigued some wanderer there at the tree's-foot bow-and arrow having laid down

सुपः । तत्र क्षनांतरे तन्मुखादृक्षाच्छायापगता । ततः

fell asleep. There in another-moment from his-face the tree-shade departed. Then

सूर्येतजसा तन्मुखं व्याप्तम् वलोक्य तदृक्षस्थितेन हसेन

by the sun's-glare his-face reached seeing by the on that-tree-standing goose

* As the verse stands, the second hemistich can only mean that as the dark poison remained dark even when swallowed by Siva, so a Brāhmaṇ retains his character even in society with kings. There is a play of words in isvara, which means both Siva and sovereign.

† Binding of the ocean means the building of a bridge across the ocean. It refers to the bridge from the peninsula to Ceylon which had to be built in order to rescue Sītā, whom Rāvaṇa had carried off.

कृपया पश्चौ प्रसार्य पुनस्तन्मुखे छाया कृता । ततो

through pity both wings having spread forth again on his-face shade made. Then

निर्भरनिद्रासुखिना तेन मुखव्यादानं कृतं । अथ परसुखम्-

by the sound-sleep-enjoying by him mouth-opening (was) made. Now another's-happiness

सहिष्णुः स्वभावदौर्जन्येन स काकस्तस्य मुखे

not-bearing through his-nature's-wickedness that crow of him into the mouth

पुरीषोत्सर्गं कृता पलायितः । ततो यावद्सौ पांथ उत्थायोर्ध्वं

excrement-discharge having made fled away. Then while that wanderer rising upwards

निरीक्षते तावत्तेनावलोकितो हंसः कांडिन हतो आपादितः ।

looks, then by him espied the goose with an arrow struck (was) killed.

वर्तककथाम् पि कथयामि । एकदा भगवतो गरुडस्य याचाप्रसंगेन

The quail's-story also I tell: Once of the venerable Garuḍa on a procession-occasion

सर्वे पश्चिष्णुः समुद्रतीरं गताः । ततः काकेन सह वर्तकश्चलितः ।

all birds to the sea-shore gone. Then with a crow together a quail set out.

अथ गोपालस्य गच्छतो दधिभांडाङ्गारं वारं तेन काकेन दधि

Now of a cowherd going from a curd-vessel again again by that crow curds

खाद्यते । ततो यावद्सौ दधिभांडं भूमौ निधायोर्ध्वं मवलोकते

are eaten. Then while he the curd-vessel on the ground putting down upwards looks,

तावत्तेन काकवर्तको हृष्टौ । ततस्तेन खेदितः काकः पलायितो

then by him the crow-and quail seen. Then by that alarmed the crow fled away,

वर्तकः स्वभावनिरपराधो मंदगतिस्तेन प्राप्नो आपादितः । अतो

the quail by her-nature-guiltyless, of slow-motion by him caught (was) killed. Therefore

इहं ब्रवीमि । न स्थातव्यं न गंतव्यमित्यादि । ततो मयोक्तं ।

I say: Not to be stood not to be gone &c. Then by me said:

भ्रातः शुक किमेवं ब्रवीषि । मां प्रति यथा श्रीमहेवस्तथा

Brother parrot, why thus dost thou speak? To me in regard as His Majesty, thus

भवान् पि । शुकेनोक्तं । अस्तेवं किंतु

you also. By the parrot said: Be it thus, however

दुर्जनैरुच्यमानानि संमतानि प्रियाण्यपि ।

By the wicked being spoken approved kind (words) even

शकालकुसमानीव भयं संजनयंति हि ॥२३॥

unseasonable-flowers like fear excite verily. (23)

दुर्जनतं च भवतो वाक्यादेव ज्ञातं यदनयो-

Wickedness and of you from the speech already recognized, for of these two

भूपालयोर्विष्यहे भवद्वचनमेव निदानं ।

earth-protectors for the war your-word only (is) the cause.

पश्य । प्रत्यक्षे ऽपि कृते दोषे मूर्खः शांत्वेन तुष्टति ।

Behold, Before the eyes even being committed an offence, the fool by coaxing is soothed.

रथकारो निजां भार्या सजारां शिरसाकरोत् ॥२४॥

The wheelwright his own wife with-(her) lover upon (his) head placed. (24)

राज्ञोक्तं । कथमेतत् । शुकः कथयति । अस्ति यौवनश्रीनगरे

By the king said: How that? The parrot relates: There is in the Yauvanaśrī-town

मंदमतिनाम रथकारः । स च स्वभार्या वंधकी जानाति जारेण

Mandamati by name a wheelwright. He and his-wife unchaste knows, with the lover

समं स्वचक्षुषा नैकस्थाने पश्यति । ततोऽसौ रथकारोऽहमन्यं

together with his own-eye not in one-place sees. Then that wheelwright 'I to another

यामं गच्छामीत्युक्ता चलितः कियदूरं गत्वा पुनरागत्य

village go' thus saying departed, some-distance having gone again returning

पर्येकतले स्वगृहे निभृतं स्थितः । अथ रथकारो यामांतरं

under a bed in his-house secretly stood. Now, 'the wheelwright to another-village

गत इत्युपजातविश्वासः स जारः संध्याकाल एवागतः ।

gone' thus with created-confidence that lover at twilight-time verily arrived.

पश्चात्तेन समं तस्मिन्पर्यके क्रीड़ती पर्येकतलस्थितस्य भर्तुः

Afterwards him with on that bed playing of the under the bed-standing husband

किंचिद्गस्पर्शात्स्वामिनं मायाविनमिति विज्ञाय

a little through body-touching 'the husband deceitful' thus having found out

विघ्नाभवत् । ततो जारेणोक्तं । किमिति त्वमद्य मया

disconcerted she became. Then by the lover said: Why thus thou to-day me

सह निर्भरं न रमसे । विस्मितेव प्रतिभासि मे त्वं ।

with heartily not amusest thyself? Alarmed as it were appearest to me thou.

तयोक्तं । अनभिज्ञोऽसि । मम प्राणेष्वरो येन ममाकौमारं
 By her said: Ignorant art thou, Of me the life-lord, with whom of me from-childhood
सख्यं सोऽद्य यामांतरं गतः । तेन विना सकलजनपूर्णे
 friendship, he to-day to another-village gone. Him without in a with all-people-filled
अपि यामे मां प्रत्यरण्यवद्वाति । किं भावि तच
 even village to me with regard as in a wood it seems. 'What will happen there

परस्थाने किं खादितवान्कथं वा प्रसुभ इत्यस्मद्बृद्यं विदीर्यते ।
 in a strange-place, what has he eaten, how or sleeping' thus our-heart is torn asunder.

जारो ब्रूते । तव किमेवं स्तेहभूमी रथकारः । बंधक्य-
 The lover says: Of thee why thus an affection-object the wheelwright? The unchaste woman
वदत् । रे वर्वर किं वदसि । शृणु ।
 said: Ah idiot, what dost thou say? Listen:

परुषारण्यपि या प्रोक्ता हृषा या त्रोधचक्षुषा ।
 With harsh words even who addressed, viewed who with anger-eye
सुप्रसन्नमुखी भर्तुः सा नारी धर्मभागिनी ॥ २५ ॥
 of very-placid-countenance towards the husband, that woman (is) of virtue-possessed. (25)

अपरं च । नगरस्यो वनस्यो वा पापो वा यदिवा शुचिः ।
 Another and, In a town-staying in a wood-staying or, wicked either or pious,
यासां स्त्रीणां प्रियो भर्ता तासां लोका महोदयाः ॥ २६ ॥
 of what women dear the husband, of those the worlds of great-bliss. (26)

अन्यच्च । भर्ता हि परमं नार्या भूषणं भूषणैर्विना ।
 Another and, The husband surely the greatest of a woman ornament ornaments without;
एषा विरहिता तेन शोभनापि न शोभना ॥ २७ ॥
 she deprived of him beautiful even (is) not beautiful. (27)

तं जारः पापमतिर्मनोलौत्यात्पुष्टतांबूलसदृशः कदाचित्
 Thou a lover of wicked-mind from mind-fickleness flower-and betel-like sometimes
सेव्यसे कदाचिच्च सेव्यसे च । स च स्वामी मां विक्रेतुं देवेभ्यो
 art loved, sometimes not art loved and. That and master me to sell, to the gods
ब्राह्मणेभ्योऽपि दातुमीश्वरः । किं बहुना । तस्मिन्नीवति
 to the Brāhmans also to give (is) free. What with much? 'In him living

जीवामि तन्मरणे चानुमरणं करिष्यामीति प्रतिज्ञा वर्तते ।

I live, at his-death and after (him)-dying I will make' thus the resolution stands.

यतः । तिस्रः कोद्योऽर्धकोटी च यानि लोमानि मानवे ।

For, Three crores half-a crore and, which hairs on a man,

तावत्कालं वसेत्स्वर्गे भर्तारं यानुगच्छति ॥२८॥

so much-time shall dwell in heaven, the husband who follows. (28)

अन्यत्र । आलयाही यथा व्यालं बलादुष्करते विलात् ।

Another and, A snake-catcher as a snake by force extracts from a hole,

तद्वद्वर्तारमादाय स्वर्गलोके महीयते ॥२९॥

thus, the husband having taken, in the heavenly-world she is honoured. (29)

अपरं च । चितौ परिष्वज्य विचेतनं पतिं

Another and, On the pile having embraced the lifeless husband

प्रिया हि या मुचति देहमात्मनः ।

the loving one truly who forsakes the body of herself,

कृत्वा पि पापं शतसंख्यमप्यसौ

having done also sin hundred-fold even she

पतिं गृहीत्वा सुरलोकमाप्नुयात् ॥३०॥

the husband having taken the celestial-world shall obtain. (30)

एतस्वर्वं श्रुता स रथकारोऽवदत् । धन्योऽहं यस्येहशी

This all having heard that wheelwright said: 'Happy (am) I, of whom such

प्रियवादिनी स्वामिवत्सला भार्येति मनसि निधाय तां खट्टां

a kindly-speaking husband-loving wife,' thus in mind keeping, that bedstead

स्त्रीपुरुषसहितां मूर्भे कृत्वा सानन्दं ननर्ते ।

with the wife-and man-together on (his) head having placed with-joy he danced.

आतोऽहं ब्रवीमि । प्रत्यक्षे ऽपि कृते दोषे इत्यादि । ततो

Therefore I say: Before-the eyes even being committed an offence &c. Then

अहं तेन राजा यथाव्यवहारं संपूज्य प्रस्थापितः । शुको

I by that king, according to-custom having honoured (me) despatched. The parrot

अपि मम पश्चादागच्छन्नास्ते । एतस्वर्वं परिज्ञाय यथा कर्तव्यम्-

also me after approaching continues. This all having learned, as to be acted

नुसंधीयतां । चक्रवाको विहस्याह । देव वकेन तावदे-
let it be arranged ! The Chakravāka smiling says : Sire, by the crane then

शांतरम् पि गत्वा यथाशक्ति राजकार्यम् नुष्टितं ।
to another-country also having gone according to-power the king's-business accomplished.

किंतु देव स्वभाव एष मूर्खाणां ।

However, Sire, the own-nature this of fools.

यतः । शतं दद्याच्च विवदेदिति विज्ञस्य संमतं ।

For, 'A hundred should he give, not should he quarrel' thus of the wise the opinion ;

विना हेतुम् पि दंडमेतन्मूर्खस्य लक्षणं ॥ ३१ ॥

'without a cause also contention,' this of a fool the mark. (31)

राजाह । किमतीतोपालं भनेन । प्रस्तुतम् नुसंधीयतां ।

The king says : What with the past's-reproach ? The matter in hand be arranged !

चक्रवाको ब्रूते । देव विजने ब्रवीमि ।

The Chakravāka says : Sire, in private I speak.

यतः । वर्णाकारप्रतिधानैनं च वक्षुविकारतः ।

For, By the colour-appearance-echoes, from eye-and mouth-change

अप्यहंति मनो धीरास्तस्माद्हसि मंचयेत् ॥ ३२ ॥

also guess the mind the wise, therefore in secret he should consult. (32)

राजा मंची च तत्र स्थितौ । अन्ये उन्यत्र गताः । चक्रवाको

The king the minister and there remained. The others somewhere else gone. The Chak.

ब्रूते । देव अहमेवं जानामि । कस्याप्यस्मच्चियोगिनः प्रेरण्या

says : Sire, I thus think : Of some of our-officer at the instigation

वकेनेदम् नुष्टितं ।

by the crane this accomplished.

यतः । वैद्यानामातुरः श्रेयान्व्यसनी यो नियोगिनां ।

For, For physicians a sick man (is) better ; distressed who, for officers ;

विदुषां जीवनं मूर्खः सद्वर्णो जीवनं सतां ॥ ३३ ॥

of the learned a livelihood (is) a fool ; one of good-caste a livelihood of the good. (33)

राजाब्रवीत् । भवतु । कारणम् च पश्चाच्चिरूपणीयं संप्रति

The king said : Let it be ! The cause here afterwards to be investigated, at present

यत्कर्तव्यं तच्चिरूपतां । चक्रवाको ब्रूते । देव प्रणिधिस्तावत्प्रहीयतां ।
what to be done, that let be determined! The Chak. says: Sire, a spy first let be despatched!

ततस्तदनुष्ठानं बलावलं च जानीमः । तथा हि ।

Thence his-undertaking, strength-weakness and we learn. Thus namely,

भवेत्स्वपरराष्ट्राणां कार्याकार्यावलोकने ।

There should be of his own-and another's-dominions of (what is) necessary-and unnecessary-in the examining

चारचक्षुर्महीभर्तुर्यस्य नास्त्यंध एव सः ॥ 34 ॥

a spy's-eye of an earth-lord; of whom not it is, blind indeed he. (34)

स च द्वितीयं विश्वासपाचं गृहीत्वा यातु । तेनासौ स्वयं

He and a second confidence-person having taken may go! Thus he, himself

तचावस्थाय द्वितीयं तत्पर्यमंचकार्ये सुनिभृतं

there staying, the second, of the inhabitants-the counsel-object very-privately

निश्चित्य निगद्य प्रस्थापयति । तथा चोक्तं ।

having ascertained, having communicated, sends back. Thus and said:

तीर्थाश्रमसुरस्थाने शास्त्रविज्ञानहेतुना ।

At holy bathing places-hermitages-temples of law-study-under the pretence

तपस्त्विष्यंजनोपेतौः स्वचौरैः सह संवदेत् ॥ 34 ॥

with ascetics'-marks-furnished his-spies with he should communicate. (35)

गृदचारश्च यो जले स्थले चरति ततोऽसावेव वको

A secret-spy and (is he) who in water on land goes, therefore this very crane

नियुज्यतां । एतादृश एव कश्चिद्विको द्वितीयत्वेन प्रयातु

let be appointed! Like-him exactly some crane as second may go,

तनृहलोकाश्च राजद्वारे तिष्ठन्तु । किंतु देव एतदूपि

his-house-people and at the king's-door may stand! However, Sire, this also

सगुप्तमनुष्ठातव्यं ।

very-secretly to be accomplished.

यतः । षट्कर्णो भिद्यते मंचस्तथा प्राप्तश्च वार्त्या ।

For, 'By six-ears (heard) is split counsel, thus reached and by report'

इत्यात्मनाद्वितीयेन मंचः कार्यो महीभृता ॥ 36 ॥

thus himself-the second counsel to be made by a king. (36)

पश्य । मंचभेदे ऽपि ये दोषा भवंति पृथिवीपते ।

Behold, 'In counsel-breach also which injuries are, O earth-lord,

न शक्यास्ते समाधातुमिति नीतिविदां मतं ॥३७॥

not (are) possible they to repair,' thus of policy-knowers the opinion. (37)

राजा विमृश्योवाच । प्राप्तस्तावन्मयोत्तमः प्रणिधिः । मंची बूते ।

The king reflecting said: Found then by me an excellent spy. The minister says:

तदा संयामविजयो ऽपि प्राप्तः । अचांतरे प्रतीहारः प्रविश्य

Then war-victory also gained. There meanwhile a warder, having entered,

प्रणम्योवाच । देव जंबुदीपादागतो द्वारि शुकस्तिष्ठति ।

having bowed, said: Sire, from Jambudvipa arrived at the door the parrot stands.

राजा चक्रवाकमालोकते । चक्रवाकेणोक्तं । तावद्वत्वा-

The king at the Chakravāka looks. By the Chakravāka said: So much having gone

वासे तिष्ठतु पश्चादानीय द्रष्टव्यः ।

in a dwelling may he stand, afterwards having led (him) near (he is) to be seen.

प्रतीहारस्तमावासस्थानं नीत्वा गतः । राजाह । वियहस्तावत्

The warder him to a dwelling-place leading retired. The king says: War then

समुपस्थितः । चक्रो बूते । देव प्रागेव वियहो न विधिः ।

approached. The Chakravāka says: Sire, at once verily war (is) not the rule.

यतः । स किं भूत्यः स किं मंची य आदावेव भूपतिं ।

For, He (what?) an attendant, he (what?) a minister, who at the beginning verily (to) the king

युद्धोद्योगं स्वभूत्यागं निर्दिशत्यविचारितं ॥३८॥

war-preparation one's own-country's-abandonment recommends without-consideration? (38)

अपरं च । विजेतुं प्रयतेतारीचं युद्धेन कदाचन ।

Another and, To conquer he should strive the enemies not by war at any time,

अनित्यो विजयो यस्माद्युश्यते युध्यमानयोः ॥३९॥

uncertain victory because is seen of two combatants. (39)

अन्यस्त । साम्बा दानेन भेदेन समस्तैरथवा पृथक् ।

Another and, By conciliation, by a giving, by separation combined or separately

साधितुं प्रयतेतारीचं युद्धेन कदाचन ॥४०॥

to settle he should strive enemies, not by war at any time. (40)

अपरं च । सर्वे एव जनः शूरो खनासादितवियहः ।

. Another and, Every verily man (is) a hero surely (who has) not-approached-battle ;

अहृष्टपरसामर्थ्यः सर्दप्यः को भवेत् हि ॥४१॥

not-having seen-the enemy's-strength full of-pride who would be not forsooth ? (41)

किंच । न तथोत्थाप्ते यावा प्राणिभिर्दारणा यथा ।

Moreover, Not thus is uplifted a stone by living beings with a lever as ;

अत्योपायान्महसिद्धिरेतन्मंचफलं महत् ॥४२॥

through small-means great-success, this (is) the counsel-fruit great. (42)

किंतु वियहमुपस्थितं विलोक्य व्यवहितां ।

Moreover, War approached having seen let be fought !

यतः । यथाकालकृतोद्योगाकृषिः फलवती भवेत् ।

For, Through according to-season-made-effort the ploughing fruitful will be ;

तदन्नीतिरियं देव चिरात्फलति रक्षणात् ॥४३॥

likewise policy this, Sire, through long is fruitful preservation. (43)

अपरं च । महतो दूरभीरुत्वमासने शूरता गुणः ।

Another and, Of the great at a distance-apprehension, in proximity heroism (is) a quality ;

विपक्षौ च महाँल्लोके धीरतामनुगच्छति ॥४४॥

in adversity and a great man in the world firmness evinces. (44)

अन्यच् । प्रत्यूहः सर्वसिद्धिनामुक्तापः प्रथमः किल ।

Another and, An obstacle of all-successes (is) ardour first surely ;

अतिशीतलमप्यन्भः किं भिनत्ति न भूभृतः ॥४५॥

Exceedingly-cold even water (what) does it break not mountains. (45)

विशेषतश्च महाबलो इसौ चित्रवर्णो राजा ।

Especially and of great-strength this Chitravarna king.

यतः । बलिना सह योद्धव्यमिति नास्ति निर्दर्शनं ।

For, 'A strong one with to be battled' thus not is an ordinance,

तद्युद्धं हस्तिना सार्धं नराणां मृत्युमावहेत् ॥४६॥

that battle an elephant with of men death may bring. (46)

अन्यच् । स मूर्खः कालमप्राप्य यो इपकर्त्तरि वर्तते ।

Another and, He (is) a fool, (proper) time not-having found who upon an opponent turns ;

कलिर्बृलवता सार्धे कीटपक्षोद्यमो यथा ॥४७॥

fighting a strong one with (is) insect-wings-fluttering as. (47)

किंच । कौर्म संकोचमास्याय प्रहारमपि मर्षयेत् ।

Moreover, To tortoise-like contraction having resorted a blow even he should suffer,

प्राप्तकाले तु नीतिज्ञ उत्तिष्ठेत्कूरसर्पवत् ॥४८॥

at the arrived-opportunity however the policy-knowing should stand up an enraged-serpent-like. (48)

महत्यः प्रयुपायज्ञः सममेव भवेत्स्तमः ।

Against a great, against a small one also one in expedients-skilled equally indeed will be strong,

समुन्मूलयितुं वृक्षांस्तृणानीव नदीरयः ॥४९॥

to uproot trees grass as a river's-current (is prepared). (49)

अतस्तद्वातो प्रयाश्वास्य तावद्वियतां

Therefore his-messenger also, having made (him) comfortable, so long may be detained

यावद्वृग्ं: सज्जीक्रियते ।

until a fortress is made ready.

यतः । एकः शतं योधयति प्राकारस्यो धनुर्धरः ।

For, One a hundred fights on a wall-standing bow-holder,

शतं शतसहस्राणि तस्माद्वृग्ं विशिष्यते ॥५०॥

hundred hundred-thousands, therefore a fortress is preferred. (50)

किंच । अदुर्गो विषयः कस्य नारेः परिभवास्पदं ।

Moreover, Without-a fortress a district of what not enemy for defeat-an object?

अदुर्गो नाश्रयो राजा पोतच्युतमनुष्यवत् ॥५१॥

without-fortress without-support a king (is) from a boat-fallen-man-like. (51)

दुर्गे कुर्यान्महाखातमुच्चप्राकारसंयुतं ।

A fortress he should make with a large-ditch, with high-walls-supplied,

सयंचं सजलं शैलसरिन्मस्वनाश्रयं ॥५२॥

with-engines, with-water, by rock-river-desert-wood-supported. (52)

विस्तीर्णतातिवैषम्यं रसधान्येध्मसंयहः ।

Extensiveness, exceeding-steepness, of liquor-grain-fuel-a store

प्रवेशश्चापसारश्च सप्तेता दुर्गसंपदः ॥५३॥

an entrance and, egress and, seven these fortress-excellences. (53)

राजाह । दुर्गानुसंधाने को नियुज्यतां । चक्रो ब्रूते ।

The king says: In a fort's-construction who shall be employed? The Chakravāka says:

यो यच कुशलः कार्ये तं तच विनियोजयेत् ।

Who where clever in a work, him there he should employ;

कर्मस्वदृष्टकर्मा यः शास्त्रज्ञोऽपि विमुख्यति ॥५४॥

in works, not-(having) seen-work who, science-knowing even is perplexed. (54)

तदाहूयतां सारसः । तथानुष्ठिते सत्यागतं सारस-

Therefore let be called the Sārasa! Thus accomplished being, approached the Sārasa

मालोक्य राजेवाच । भो सारस त्वं सत्वरं दुर्मनुसंधेहि ।

having seen, the king said: O Sārasa, thou with-haste a fortress prepare!

सारसः प्रणम्योवाच । देव दुर्गे तावदित्मेव चिरात्सुनिरूपित-

The Sārasa having bowed said: Sire, a fortress already this verily since long well-selected

माले महत्सरः । किंत्वच मध्यवर्तीष्वपि द्रव्यसंयहः कार्यतां ।

stands, a great pond. However here on the in the middle- a provision-store let be made.
situated-island

यतः । धान्यानां संयहो राजचुत्तमः सर्वसंयहात् ।

For, Of grain a store, O king, (is) better than any (other)-store,

निश्चिन्म हि मुखे रत्नं न कुर्यात्प्राणधारणं ॥५५॥

cast for into the mouth a jewel not will make life-support. (55)

किंच । ख्यातः सर्वसानां हि लवणे रस उत्तमः ।

Moreover, Called (is) of all-flavours truly salt the flavour best,

गृहीतं च विना तेन व्यंजनं गोमयायते ॥५६॥

received and without it a condiment is like cowdung. (56)

राजाह । सत्वरं गत्वा सर्वमनुतिष्ठ । पुनः प्रविश्य

The king says: With-haste going every thing accomplish! Again having entered

प्रतीहारो ब्रूते । देव सिंहलद्वीपादागतो मेघवर्णो नाम वायसः

the warden says: Sire, from Sihhala-dvīpa arrived Meghavarṇa by name a crow

सपरिवारो द्वारि तिष्ठति । देवपादं द्रष्टुमिच्छति । राजाह ।

with-retinue at the door stands. Your Majesty's-foot to see he desires. The king says:

काकाः पुनः सर्वज्ञा बहुद्रष्टारथः । तद्वति संयाद्य

Crows surely (are) every thing-knowing much-seeing and. 'Therefore he is to be received'

इत्यनुवर्तते । चक्रो बूते । देव अस्त्येवं किंतु काकः स्थलचरस्
thus follows. The Chakravaka says: Sire, it is thus, however the crow (is) a land-goer,

तेनास्मद्विपक्षे नियुक्तः कथं संयात्यः । तथा चोक्तं ।
therefore on the to us-opposed side engaged; how to be received? Thus and said:

आत्मपक्षं परित्यज्य परपक्षेषु यो रतः ।

His own-side forsaking in the enemy's-side who delights,

स पैरहेन्यते मूढो नीलवर्णशृगालवत् ॥५७॥

he by the enemies is slain, the fool, the blue-coloured-jackal-like. (57)

राजोवाच । कथमेतत् । मंची कथयति । अस्त्यररये कश्चिच्छृगालः

The king said: How that? The minister relates: There is in a wood some jackal

स्वेच्छया नगरोपांते भास्यनीलीभांडे पतितः

according to his-desire in a town's-neighbourhood roaming in an indigo-vat fallen,

पश्चात्त उत्थातुमःसमर्थः प्रातरात्मानं मृतवस्तंदर्श्ये

afterwards thence to get out unable in the morning himself death-like showing

स्थितः । अथ नीलीभांडस्वामिना मृत इति ज्ञात्वा तस्मात्

remained. Then by the indigo-vat's-owner, 'dead' thus thinking from it

समुच्चाप्य दूरे नीत्वापसारितस्तस्मात्पलायितः । ततो

having lifted (him) up afar having carried (him) thrown away thence escaped. Then

इसौ वनं गत्वा स्वकीयमात्मानं नीलवर्णमःवलोक्याचिंतयत् ।

he to a wood having gone his self blue-coloured seeing thought:

अहमिदानीमुक्तमवर्णस्तदाहं स्वकीयोक्तर्षे किं न साधयामि । इत्या-

I now of the finest-colour*, then I my-exaltation why not accomplish? Thus

लोच्य शृगालानाहूय तेनोक्तं । अहं भगवत्या वनदेवतया

having reflected the jackals having called by him said: I by the holy forest-goddess

स्वहस्तेनारण्यराज्ये सर्वोषधिरसेनाभिषिक्तः । तद्द्वा-

with her own-hand in the wood-sovereignty with all-herbs'-essence anointed. Then to-day

रभाररये इस्मदाङ्गमा अवहारः कार्यः । शृगालाश्च

beginning in the wood according to my-order administration to be made. The jackals and

तं विशिष्टवर्णमःवलोक्य सादांगपातं प्रणम्योक्तुः ।

him of distinguished-colour seeing with the eight-limbs'-prostration having bowed said:

* This means at the same time, 'of the highest caste.'

यथाज्ञापयसे देव इति । अनेनैव क्रमेण सर्वेष्वरण्यवासिष्वा-

'As thou commandest, Sire' thus. In this very way over all wood-inhabitants

धिपत्यं तस्य बभूव । ततस्तेन स्वज्ञातिभिरावृतेनाधिक्यं

the sovereignty of him was. Then by him by his-relations surrounded supremacy

साधितं । ततस्तेन व्याघ्रसिंहादीनुत्तमपरिजनान्

(was) accomplished. Afterwards by him, tigers-lions-&c. as highest-attendants

प्राप्य सदसि शृगालानुवलोक्य लज्जमानेनावज्ञया

having received in the assembly upon the jackals looking down, being ashamed, through contempt

स्वज्ञातयः सर्वे दूरीकृताः । ततो विषणाऽशृगालानुवलोक्य

his-relations all (were) removed. Then dejected the jackals seeing

केनचिद्वृद्धशृगालेनैतत्प्रतिज्ञातं । मा विषीदत यदनेनानभिज्ञेन

by some old-jackal this (was) promised: Not do despair, because by him ignorant

नीतिविदो मर्मज्ञा वयं स्वसमीपात्मरिभूताः । तद्यथायं

policy-knowing with secrets-acquainted we from his-proximity removed. Then that he

नश्यति तथा विधेयं । यतोऽस्मी व्याघ्राद्यो वर्णमात्रविप्रलभ्याः

perishes, thus to be managed. For those tigers-&c. by the colour-merely-deceived

शृगालमज्ञात्वा राजानमिमं मन्यते । तद्यथायं परिचितो भवति

the jackal not-recognising king him think. Then that he detected is,

तथा कुरुत । तत्र चैवमनुष्टेयं । यतः सर्वे संध्यासमये

thus act! There and thus to be executed: When (you) all at twilight-time

संनिधाने महारावमेकदृव करिष्यथ ततस्तु शब्दमाकरण्ये

in (his) proximity a great-howl at once together will make, then that noise having heard

जातिस्वभावात्तेनापि शब्दः कर्तव्यः । ततस्तुथानुष्टिते

through his race-nature by him also noise to be made. Then thus accomplished

सति तद्वृत्तं ।

being that happened.

यतः । यः स्वभावो हि यस्यात्ति स नित्यं दुरतिक्रमः ।

For, What natural disposition namely of whom is, that always hard-to be overcome,

श्वा यदि क्रियते राजा तत्किं नाम्नात्युपानहं ॥५८॥

a dog if is made king, then (what?) not does he gnaw the shoe? (58)

ततः शब्दादभिज्ञाय स व्याघ्रेण हतः । तथा चोक्तं ।

Then from the noise having recognised (him) he by a tiger killed. Thus and said,

छिद्रं मर्मं च वीर्यं च सर्वं वेत्ति निजो रिपुः ।

A defect, the heart and, the power and, all knows one's own enemy,

दहन्यंतर्गतश्चैव शुष्कं वृक्षमिवानलः ॥५९॥

he burns having entered and verily a dry tree as fire. (59)

अतोऽहं ब्रवीमि । आत्मपक्षं परित्यज्येत्यादि ।

Therefore I say: His own-side forsaking &c.

राजाह । यद्येवं तथापि हश्यतां तावद्यं दूराद्गतः ।

The king says: If (it is) so, thus even let be seen at least this one from afar approached!

तत्संयहे विचारः कार्यः । चक्रो बूते । देव प्रणिधिः

Then about the reception deliberation to be made. The Chak. says: Sire, a spy (is)

प्रहितो दुर्गच्छ सज्जीकृतः । अतः शुकोऽप्यानीय

despatched, the fortress and prepared. Therefore the parrot also having led (him) near

प्रस्थाप्तां । यतः ।

may be sent away! For,

नन्दं जघान चाणक्यस्तीक्ष्णदूतप्रयोगतः ।

Nanda slew Chāṇakya by a sharp-ambassador-employing,

तद्वारांतरितं दूतं पश्येद्वीरसमन्वितः ॥६०॥

therefore widely-separated an ambassador he should see by heroes-surrounded. (60)

ततः सभां कृत्वाहूतः शुकः काकच्छ । शुकः

Then an assembly having made, (was) called the parrot, the crow and. The parrot

किंचिदुन्नतशिरा दक्षासन उपविश्य बूते । भो हिरण्यगर्भे

with a little-raised-head on a presented-seat having sat down says: O Hiranyagarbha,

महाराजाधिराजः श्रीमच्चित्तवर्णस्त्वां समाज्ञापयति । यदि जीवितेन
of great-kings-the sovereign the blessed-Chitravarna thee commands: If of life

श्रिया वा प्रयोजनमस्ति तदा सत्वरमागत्यास्मच्चरणौ प्रणम

of fortune or use is, then with-haste having approached before-our feet bow,

न चेद्वस्थातुं स्थानांतरं चिंतय । राजा सकोपमाह । आः को

not if, for to reside of another place think! The king with-anger says: Ha, some

अप्स्माकं पुरतो नास्ति य एनं गलहस्तयति । उत्थाय मेघवर्णं
of us in front not is, who that one by the neck seizes? Up-riising Meghavarṇa
ब्रूते । देवाज्ञापय हन्ति दुष्टं शुकं । सर्वज्ञो राजानं काकं च
says: Sire, command! I kill the wretched parrot. Sarvajña the king the crow and
शांत्वयन्बूते । शृणु तावत् ।
pacifying says: Listen first,

न सा सभा यत्र न संति वृद्धा वृद्धा न ते ये न वदन्ति धर्मे ।
Not(is) that a council, where not are elders, elders(are) not those who not declare the law,
धर्मः स नो यत्र न सत्यमस्ति सत्यं न तद्यच्छ्लमभ्युपैति ॥६१॥
the law that not surely(is) where not truth is, truth(is) not that, which to deceit approaches.
(61)

यतो धर्मश्चैषः । दूतो मुद्द्वचो अप्यवधः स्याद्राजा दूतमुखो यतः ।
For law and this, An ambas- (being)a bar- even, inviolable should be, the king the am-
sador, barian bassador-as mouth having because;
उद्यतेष्वपि शस्त्रेषु दूतो वदति नान्यथा ॥६२॥
being uplifted even the weapons an ambassador speaks not otherwise. (62)

किंच । स्वापकर्षं परोकर्षं दूतोक्तैर्मन्यते तु कः ।
Moreover, His own-inferiority the enemy's- on an ambassador's- believes truly who?
superiority words
सदैवावधभावेन दूतः सर्वे हि जस्यति ॥६३॥
Always verily because of (his)inviolable-character an ambassador everything surely talks. (63)

ततो राजा काकश्च स्वां प्रकृतिमापन्नौ शुको अप्युत्थाय
Then the king the crow and their natural state recovered, the parrot also rising
चलितः । पश्चाच्चक्रवाकेणानीय प्रबोध
started. Afterwards by the Chakravāka having led near, having instructed (him),
कनकालंकारादिकं दक्षा संप्रेषितो ययौ । शुको अपि विंध्या-
gold-ornaments-&c. having given, despatched he departed. The parrot also the Vindhya-
चलराजानं प्रणतवान् । राजोवाच । शुक का वार्ता कीदृशो असौ
mountain's-king saluted. The king said: Parrot, what news? what like (is) that
देशः । शुको ब्रूते । देव संक्षेपादिग्रं वार्ता । संप्रति युद्धोद्योगः
country? The parrot says: Sire, in brief this news: Now war-commencement
क्रियतां देशश्चासौ कर्पूरवीपः स्वर्गैकदेशो राजा च
let be made! country and that Karpūradvipa of paradise-a part, the king and

द्वितीयः स्वर्गपतिः कथं वर्णेयितुं शब्दते । ततः सर्वाज्ञिशष्टानाहूय
a second paradise-lord how be described can? Then all chiefs having called
राजा मंचयितुमुपविष्ट आह च । संप्रति कर्तव्यवियहे यथा कर्तव्यमु-
the king to deliberate seated says and: Now in the coming-war how to be acted,
पदेशं ब्रूत । वियहः पुनरवशं कर्तव्यः ।
advice speak! War however necessarily to be made.

तथा चोक्तं । असंतुष्टा विजा नष्टाः संतुष्टा इव पार्थिवाः ।
Thus and said: Discontented twice-borns (are) lost, contented as kings;
सलज्जा गणिका नष्टा निर्लज्जाश्च कुलस्त्रियः ॥६४॥
with-modesty a mistress (is) lost, immodest and noble-women. (64)

दूरदर्शी नाम गृध्रो ब्रूते । देव असनितया वियहो न विधिः ।
Dūradarśin by name the vulture says: Sire, by dissoluteness war (is) not the rule.

यतः । मिचामात्यसुहङ्गाय यदा स्युर्द्धभक्तयः ।
For, Of allies-ministers-friends-the assemblages when shall be of firm-attachment,
शचूणां विपरीताश्च कर्तव्यो वियहस्तदा ॥६५॥
of the enemies' the reverse and, to be made (is) war then. (65)

अन्यच्च । भूमिर्भिर्च हिरण्यं च वियहस्य फलं चर्य ।
Another and, Territory, a friend, gold and of war the fruit threefold;

यदैतन्निश्चितं भावि कर्तव्यो वियहस्तदा ॥६६॥
if this decidedly will be, to be made war then. (66)

राजाह । मद्भलं तावद्वलोकयतु मंची । तदैतेषामुपयोगे
The king says: My-forces first may inspect the minister! Then of them the efficiency
ज्ञायतां । एवमाहयतां मौहूर्तिकः । निर्णयि शुभलम्य
may be ascertained! Likewise let be called the astrologer! Ascertaining a lucky-moment
ददातु । मंची ब्रूते । तथापि सहसा याचाकरणमनुचितं ।
he may give! The minister says: Thus even with rashness expedition-making improper.

यतः । विशंति सहसा भूढा ये इविचार्य विषद्भलं ।
For, Engage with rashness fools who not-deliberating the enemy's-forces,
खङ्गधारापरिष्वंगं लभते ते सुनिश्चितं ॥६७॥
a sword-edge-embrace receive they most assuredly. (67)

राजाह । मंचिन् ममोसाहभंगं सर्वथा मा कृथाः । विजिगीषुर्येषा
The king says: Minister, of me energy-breach wholly not do make! Wishing to conquer how

परभूमिमाक्रामति तथा कथय । गृधो ब्रूते । तत्कथयामि । किंतु
an enemy's-country one enters, thus relate! The vulture says: That I relate. However
तदनुष्ठितमेव फलप्रदं ।
that executed only (is) fruit-granting.

तथा चोक्तं । किं मंचेणाननुष्ठानाच्छ्रास्तविमृथिवीपते: ।
Thus and said: What with advice without-accomplishment of a science-knowing-earth-lord?

न खौषधपरिज्ञानाद्याधे: शांतिः क्वचिद्भवेत् ॥६८॥
not for through medicine-knowledge of a disease cure anywhere can be. (68)

राजादेशश्चानन्तिक्रमणीयः । यथा श्रुतं तत्त्विवेदयामि । शृणु ।
The king's-command and not to be transgressed. As heard this I make known. Listen,

नद्यद्विवनदुर्गेषु यच यच भयं नृप ।

At rivers-mountains-woods-difficult roads where where danger, O king,

तत्र तत्र च सेनानीर्यायाद्युहीकृतैर्बृत्तैः ॥६९॥

there there and the army-leader should go with arrayed forces. (69)

बलाध्यक्षः पुरो यायात्प्रवीरपुरुषान्वितः ।

The force-superintendent in front should go by the bravest-men-surrounded,

मध्ये कलचं स्वामी च कोषः फल्यु च यद्भलं ॥७०॥

in the middle the wife, the prince and, the treasure, weak and what force. (70)

पार्श्योस्मयोरक्षा अश्वानां पार्श्वतो रथाः ।

on sides both the horses, of the horses by the side the chariots,

रथानां पार्श्योर्नागा नागानां च पदात्तयः ॥७१॥

of the chariots on both sides the elephants, of the elephants (by the side) and the foot-soldiers. (71)

पश्चात्सेनापतिर्यायात्प्रिक्षानाश्वासयज्जनैः ।

Behind the army-leader should go, the wearied encouraging quietly;

मंचिभिः सम्भैर्युक्तः प्रतिगृह्य बलं नृपः ॥७२॥

by the ministers, excellent-warriors accompanied taking up the force the king. (72)

समेयाद्विषमं नागैर्जलाद्वं समहीधरं ।

he should cross the uneven (ground) with elephants, the in water-abounding, hilly,

सममध्रैजलं नौभिः सर्वैव पदातिभिः ॥७३॥

a plain with horses, water with boats, everywhere surely with foot-soldiers. (73)

हस्तिनां गमनं प्रोक्तं प्रशस्तं जलदागमे ।

Of elephants the march (is) proclaimed as best on the clouds'-approach,

तदन्यच तुरुंगाणां पक्षीनां सर्वदैव हि ॥७४॥

that-except of horses, of foot-soldiers at all times verily indeed. (74)

शैलेषु दुर्गामार्गेषु विधेयं नृपरक्षणं ।

Among hills, on difficult-roads to be made king's-guarding,

स्वयोधै रक्षितस्यापि शयनं योगिनिद्रया ॥७५॥

by his-warriors of the guarded even resting (is) with a Yigin's-sleep. (75)

नाशयेत्कर्षयेच्छ्रवृन्दुर्गकंटकमर्दनैः ।

He should destroy, he should harass the enemies by defile-obstacles-crushing :

परदेशप्रवेशे च कुर्यादाटविकान्पुरः ॥७६॥

on the enemy's-country-entering and he should place the pioneers in front. (76)

यत्र राजा तत्र कोषो विना कोषाच्च राजता ।

Where the king, there the treasure; without treasure not kingship;

स्वभृतेभ्यस्तो दद्याक्तो हि दातुर्न युध्यते ॥७७॥

to his-attendants thereof he should give; who namely for a giver not does fight? (77)

यतः । न नरस्य नरो दासो दासस्त्वर्थस्य भूपते ।

For, Not of man man (is) the slave, the slave but of wealth, O earth-lord!

गौरवं लाघवं वापि धनाधननिबंधनं ॥७८॥

Weight insignificance or also (are) on wealth-and want of wealth-contingent. (78)

अभेदेन च युध्येत रक्षेत्तैव परस्परं ।

Without a break and should he fight, he should defend and verily mutually.

फल्यु सैन्यं च यत्किंचिन्मध्ये व्यूहस्य कारयेत् ॥७९॥

Weak part of the army and what ever, in the middle of the army he should place. (79)

पदातीश्च महीपालः पुरो ऽनीकस्य योजयेत् ।

The foot-soldiers and the earth-protector in front of the army should set;

उपरुद्धारिमासीत राष्ट्रं चास्योपपीडयेत् ॥८०॥

blockading the enemy he should continue, the realm and of him he should oppress. (80)

स्यंदनाश्वैः समे युधेदनूपे नौद्विपैस्त्वथा ।

With chariots-and horse on level ground he should fight, on swampy with boats-and elephants ground likewise;

वृक्षगुत्मावृते चापैरसिचर्मायुधैः स्थले ॥ ८१ ॥

on with trees-and bushes-covered with arrows, with swords-shield-weapons on dry land. (81)

दूषयेद्वास्य सततं यवसान्नोद्देकंधनं ।

He should destroy and of him constantly corn-victuals-water-fuel,

भिंद्याद्वैव तडागानि प्राकारान्मृरिखास्त्वथा ॥ ८२ ॥

he should break and also the tanks, ramparts, trenches likewise. (82)

बलेषु प्रमुखो हस्ती न तथान्यो महीपतेः ।

Among the forces the chief (is) the elephant, not thus another of a king;

निजैरवयैरेव मातंगो दृष्टायुधः स्मृतः ॥ ८३ ॥

with his natural limbs already the elephant (is) eight-weaponed recorded. (83)

बलमृश्वधू सैन्यानां प्राकारो जंगमो यतः ।

The strength (is) the horse and of armies, a bulwark movable because,

तस्मादृश्वाधिको राजा विजयी स्थलवियहे ॥ ८४ ॥

therefore an in horse-superior king (is) victorious in a land-fight. (84)

तथा चोक्तं । युध्माना हयारुदा देवानाम् पि दुर्जयाः ।

Thus and said: Combatants on horses-mounted (are) for gods even hard-to be defeated;

अपि दूरस्थितास्त्वेषां वैरिणो हस्तवर्तिनः ॥ ८५ ॥

even afar-standing of them enemies in the hand-being. (85)

प्रथमं युद्धकारित्वं समस्तबलपालनं ।

The first belligerent's-duty (is) the entire-forces'-preservation;

दिङ्गार्गाणां विशेधित्वं पत्तिकर्म प्रचक्ष्यते ॥ ८६ ॥

of the country-roads the clearing the infantry-business is proclaimed. (86)

स्वभावपूरमूलज्ञमविरक्तं जितश्रमं ।

A by its own-nature-brave, in arms-skilled, not-disloyal, overcoming-fatigues,

प्रसिद्धक्षचियप्रायं बलं श्रेष्ठतमं विदुः ॥ ८७ ॥

of renowned-Kshatriyas-chiefly consisting force the best they consider. (87)

यथा प्रभुकृतान्मानाद्युध्यन्ते भुवि मानवाः ।

As through by the commander-bestowed honour fight in the world men,

न तथा बहुभिर्द्वैर्द्विषेणैरपि भूपतेः ॥८८॥

not thus for many given treasures even of an earth-lord. (88)

वरमत्पवलं सारं न कुर्यान्मुङ्मंडलं ।

Better (is) a small-force excellent; not should he make a bald heads'-host;

कुर्याद्वाराभंगो हि सारभंगमपि स्फुरं ॥८९॥

there will make of the worthless-the breach surely of the excellent-breach even evidently. (89)

अप्रसादो इनधिष्ठानं देयांशहरणं च यत् ।

Want-of favour, not-superintending, ration-appropriation and which,

कालयापो इप्रतीकारस्त्वैराग्यस्य कारणं ॥९०॥

procrastination, non-redress, this (is) of disaffection the cause. (90)

अपीडयन्वलं शबूज्जिगीषुरतिषेलयेत् ।

Not-distressing (his) force the enemies one wishing to conquer should cause to march much;

सुखं साध्यं द्विषां सैन्यं दीर्घयानप्रपीडितं ॥९१॥

easily to be defeated (is) of enemies an army by long-marches-distressed. (91)

दायादादूपरो मंत्रो नास्ति भेदकरो द्विषां ।

Than a pretender another design not is destruction-causing of enemies,

तस्मादुत्थापयेद्यन्नाद्यादं तस्य विद्विषः ॥९२॥

therefore should he raise up with pains a pretender to that enemy. (92)

संधाय युवराजेन यदिवा मुख्यमंचिणा ।

Having combined with the heir apparent or with the chief-minister,

अंतःप्रकोपनं कार्यमभियोक्तुः स्थिरात्मनः ॥९३॥

inward-irritation (is) to be caused by the assailant resolute-minded. (93)

क्रूरं मिचं रणे चापि भंगं दक्षा विघातयेत् ।

The faithless ally in battle and also, overthrow having given, he should destroy,

श्वर्यवा गोप्यहाकृष्या तत्प्रस्थाश्रितबंधनात् ॥९४॥

or by cattle-capture-carrying off, through his-plot-followers-enslaving. (94)

स्वराज्यं वासयेदाजा परदेशापवाहनात् ।

His ownrealm should populate a king by from the enemy's-country-leading away,

श्वर्यवा दानमानाभ्यां वासितं धनदं हि तत् ॥९५॥

or by generosity-and patronage; populated revenue-yielding (is) certainly that. (95)

राजाह । आः किं बहुनोदितेन ।

The king says: Oh, what with much talk?

आत्मोद्यः परगलानिर्दयं नीतिरितीयती ।

Self-exaltation, the enemy's-fall, both policy thus so great;

तदूरीकृत्य कृतिभिर्वाचस्पत्यं प्रतीयते ॥९६॥

this admitting by the prudent eloquence is understood. (96)

मंचिणा विहस्योच्यते । सर्वमेतदिवेषषतश्चोच्यते । किंतु ।

By the minister smiling is said: All this most particularly even is said. However,

अन्यदुच्छृखलं सत्त्वमन्यच्छास्त्रनियंचितं ।

One (is) unrestrained being, the other by laws-governed,

सामानाधिकरणं हि तेजस्तिमिरयोः कुतः ॥९७॥

the same-location namely of light-and darkness whence? (97)

तत उत्थाय राजा मौहूर्तिकावेदितलमे प्रस्थितः । अथ

Then having risen the king at by the astrologer-appointed-time set out. Now

प्रहितप्रसिद्धिरुद्धरणगर्भमागत्योवाच । देव समागतप्रायो

the despatched-spy Hiranyagarbha having approached said: Sire, arrived-almost

राजा चित्रवर्णः संप्रति मलयपर्वताधित्यकायां समावासितकटको
king Chitravarna at present on the Malaya-mountain's-table land having pitched-(his) camp

इन्दुर्वर्तते । दुर्गशेधनं प्रतिक्षणमनुसंधातव्यं यतोऽसौ गृध्रो

remains. Fortress-clearance* at-the moment (is) to be instituted, for that vulture

महामंची । किंच केनचित्सह तस्य विश्वासकथा-

(is) a great-minister. Moreover somebody with, of him through confidential-

प्रसंगेनैव तदिंगितमवगतं मया यद्नेने कोऽप्यस्मद्गृहे

conversation verily this hint understood by me, that by him somebody in our-fortress

प्रागेव नियुक्तः । चक्रो ब्रूते । देव काक एवासौ संभवति ।

before already installed. The Chakravaka says: Sire, the crow only that can be.

राजाह । न कदाचिदेतत् । यद्येवं तदा कथं तेन शुकस्या-

The king says: Not ever that. If thus, then why by him of the parrot

भिभवोद्योगः कृतः । अपरं च । शुकस्यागमनाहस्य वियहोत्साहः ।

defeat-effort made? Another and: Since the parrot's approach of that one the war-exertion;

* Removal of all suspicious characters.

स चिराद्वास्ते । मंची बूते । तथाप्यागंतुः शंकनीयः ।

he since long here stays. The minister says: Thus even a stranger to be suspected.

राजाह । आगंतुका हि कदाचिद्दुपकारका हश्यन्ते । शृणु ।

The king says: Strangers surely sometimes serviceable are seen. Listen,

परो इपि हितवान्वंधुर्वंधुरप्यहितः परः ।

A stranger even, (if) kind, (is) a relation, a relation even, (if) unkind, (is) a stranger;

अहितो देहजो व्याधिर्हितमारण्यमौषधं ॥९८॥

inauspicious (is) in the body-generated a disease, auspicious in woods grown a drug. (98)

अपरं च । आसीद्वीरवरो नाम शूद्रकस्य महीभृतः ।

Another and, There was Viravara by name of Sūdraka the king

सेवकः स्वल्पकालेन स ददौ सुतमात्मनः ॥९९॥

an attendant, in very-short-time he gave the son of himself. (99)

चक्रः पृच्छति । कथमेतत् । राजा कथयति । अहं पुरा शूद्रकस्य

The Chakravāka asks: How that? The king relates: I formerly of Sūdraka

राज्ञः क्रीडासरसि कर्पूरकेलिनाम्बो राजहंसस्य मुच्चा

the king on a pleasure-lake of the Karpūrakeli-named flamingo the daughter

कर्पूरमंजरी सहानुरागवान्भवं । तत्र वीरवरो नाम महाराजपुत्रः

Karpūramañjari with in love was. There Viravara by name a great-king's-son

कुतश्चिद्देशादागत्य राजद्वारमुपगम्य प्रतीहारमुवाच ।

from some country having arrived to the king's-door having gone the warder addressed:

अहं तद्वेतनार्थी राजपुत्रः । राजदर्शनं कारय । ततस्तेनासौ

I his-service-seeking a king's-son. Of the king-seeing let me make! Then by him he

राजदर्शनं कारितो बूते । देव यदि मया सेवकेन

of the king-seeing allowed to make says: Sire, If for me as an attendant

प्रयोजनमस्ति तदास्मद्वर्तनं क्रियतां । शूद्रक उवाच । किं ते

occasion there is, then our-pay let be fixed! Sūdraka said: What of thee

वर्तनं । वीरवरो बूते । प्रत्यहं सुवर्णपंचशतानि देहि । राजाह ।

the pay? Viravara says: Daily of Suvarṇas-five hundred give! The king says:

का ते सामयी । वीरवरो बूते । द्वौ बाहू तृतीयश्च खड्गः ।

What of thee the retinue? Viravara says: Two arms, as third and a sword,

राजाः । नैतच्छक्षमं । तच्छुत्वा वीरवरश्चलितः । अथ

The king says : Not (is) this possible. This having heard Viravara departed. Then

मंचिभिरुक्तं । देव दिनचतुष्यस्य वर्तनं दत्त्वा ज्ञायतामस्य

by the ministers said : Sire, four days' pay giving let be ascertained of him

स्वरूपं किमुपयुक्तोऽयमेतावद्वर्तनं गृह्णात्यनुपयुक्तो वेति ।

his-character, whether worthy he so much pay receives, unworthy or, thus.

ततो मंचिवचनादाहूय वीरवराय तांबूलं दत्त्वा

Then upon the ministers'-advice having called (him), to Viravara betel having given,

पंचशतानि सुवर्णानि दत्तानि तद्विनियोगश्च राजा

five-hundred Suvarnas (were) given, of that-the application and by the king

सुनिभृतं निरूपितः । तदर्थं वीरवरेण देवेभ्यो ब्राह्मणेभ्यो

very-privately watched. Of that-one half by Viravara for the gods to the Brāhmans

दत्तं स्थितस्यार्थं दुःखितेभ्यस्तदवशिष्टं

(was) given away, of the remaining one half to the needy, of that-the remainder

भोज्यव्यविलासव्ययेन । एतत्सर्वे नित्यकृत्यं कृत्वा

through food-expenditure-and amusement-expenditure. This all as a pious-practice doing

राजद्वारमहर्निशं खड़पाणिः सेवते यदा च राजा स्वयं

the king's-door day-and night sword-in hand he watches, when and the king himself

समादिशति तदा स्वगृहमपि याति । अथैकदा कृष्णचतुर्दश्यां

commands, then to his own-house also he goes. Now once of the dark (half)-on the fourteenth

रात्रौ राजा स करुणं क्रन्दनधनिं शुश्राव । शूद्रक उवाच । कः-
at night king that a piteous weeping-noise heard. Sūdraka said : Who,

कोऽच द्वारि । तेनोक्तं । देवाहं वीरवरः । राजेवाच । क्रन्द-
who there at the door ? By him said : Sire, I Viravara. The king said : Of the

नानुसरणं क्रियतां । वीरवरो यथाज्ञापयति देव इत्युक्ता

weeping-going after let be made ! Viravara, 'as commands Your Majesty' thus saying,

चलितः । राजा च चिंतितं । न तदुचितं । अयमेकाकी राजपुत्रो
departed. By the king and reflected : Not this proper. This alone king's-son

मया सूचीभेदे तमसि प्रेरितः । तदनुगत्वा किमे-

by me in with a needle-pierceable darkness despatched. Therefore following, 'what

तदिति निष्पयामि । ततो राजापि खड्गमादाय तदनुसरण-
 that' thus I investigate. Then the king also, a sword having taken of him-following-
 क्रमेण नगरावृहिर्निर्जंगाम । गता च वीरवरेण सा स्तुती
 by way from the town out went. Having gone and by Viravara that weeping,
 रूपयौवनसंपन्ना सर्वालंकारभूषिता काचित्स्त्री हृषा पृष्ठा
 with beauty-and youth-endowed with all-ornaments-decorated some woman seen asked
 च । का त्वं किमर्थे रोदिषि । स्त्रियोऽकं । अहमेतस्य
 and: Who thou? wherefore doest thou weep? By the woman said: I of that
 शूद्रकस्य राजलक्ष्मीश्चिरादेतस्य भुजञ्चायायां महता सुखेन
 Sūdraka the king's-Fortune since long of him in the arm-shade with great happiness
 विश्रांतेदानीमन्यत्र गमिष्यामि । वीरवरो ब्रूते । यचापायः
 having reposed, now to another place shall go. Viravara says: Where departure
 संभवति तत्रोपायोऽप्यस्ति । तत्कथं स्यात्पुनरिहावलंबनं
 is possible, there approach also is. Therefore, how might be again here residence
 भवत्याः । लक्ष्मीरुवाच । यदि त्वमात्मनः पुचं शक्तिधरं द्वाचिंशत्त्व-
 of you? Fortune said: 'If thou of thyself the son Saktidhara, with thirty-two-
 क्षणोपेतं भगवत्याः सर्वमंगलाया उपहारीकरोषि
 (auspicious) marks-endowed, of the venerable all-auspicious one* an offering-makest,
 तदाहं पुनरेच सुचिरं निवसामीत्युक्ताहश्याभवत् । ततो
 then I again here for very-long dwell' thus saying invisible she became. Then
 वीरवरेण स्वगृहं गता निदायमाणा स्ववधूः प्रबोधिता पुचश्च ।
 by Viravara to his-house having gone sleeping his-wife (was) awakened, the son and.
 तौ निदां परित्यज्योत्थायोपविष्टौ । वीरवरस्तत्सर्वे
 Those two sleep having renounced having risen sat down. Viravara that whole
 लक्ष्मीवचनमुक्तवान् । तच्छुत्वा सानंदः शक्तिधरो ब्रूते । धन्यो
 Fortune's-speech related. That having heard with-joy Saktidhara says: Happy (am)
 अहमेवंभूतः स्वामिराज्यरक्षार्थं यन्ममोपयोगः शास्यः ।
 I, such for the master's-sovereignty's-preservation's-sake that of me use praiseworthy!
 तत्कोऽधुना विलंबस्य हेतुः । एवंविधे कर्मणि देहस्य विनियोगः
 Then what now for delay cause? In such an action of the body employment (is)

* Name of a deity.

स्माध्यः । यतः ।

praiseworthy. For,

धनानि जीवितं चैव परार्थे प्राज्ञ उत्सृजेत् ।

Riches, life and even, for another's-sake the wise should give-up,

सत्त्विमित्ते वरं त्यागो विनाशे नियते सति ॥१००॥

for good's-sake preferable the sacrifice, destruction destined being. (100)

शक्तिधरमातोवाच । यद्येतत्र कर्तव्यं तत्केनाप्यन्येन कर्मणा

Saktidhara's-mother said: If this not to be done, then by which possible other act

मुख्यस्य महावर्तनस्य निष्क्रयो भविष्यति । इत्यालोच्य सर्वे सर्वे-

of the excellent great-pay requital will be? Thus having reflected all of the all-

मंगलायाः स्थानं गताः । तत्र सर्वमंगलां संपूज्य

auspicious one to the residence gone. There the all-auspicious one having worshipped

वीरवरो ब्रूते । देवि प्रसीद विजयतां विजयतां शूद्रको

Viravara says: 'O goddess, be pleased! Let be victorious let be victorious Śūdraka

महाराजो गृह्यतामुपहार इत्युक्ता पुचस्य शिरश्चिर्छेद ।

the great-king! Let be accepted (my) offering' thus saying the son's head he cut off.

ततो वीरवरश्चित्यामास । गृहीतराजवर्तनस्य निष्पारःकृतः । आधुना

Then Viravara reflected: Of the received-king's-pay acquaintance made. Now

निष्पुचस्य जीवनेनालभित्यालोच्यात्मनः शिरश्चेदः कृतः ।

of a sonless man with the life enough! thus considering of himself head-cutting made.

ततः स्त्रियापि स्वामिपुचशोकार्तया तदनुष्ठितं ।

Then by the woman also with for husband-and son-sorrow-pained that accomplished.

तत्सर्वे हृष्टा राजा साश्वर्यं चिंतयामास ।

That all having seen the king with astonishment was thinking:

जीवन्ति च मियन्ते च मद्विधाः शूद्रजंतवः ।

There live and, there die and me-like little-creatures;

अनेन सहशो लोके न भूतो न भविष्यति ॥१०१॥

to this one similar in the world not has been, not will be. (101)

तदैतेन परित्यक्तेन मम राज्येनाप्यप्रयोजनं । ततः शूद्रकेणापि

Then of him deprived of me of the kingdom even no-use. Then by Śūdraka also

स्वशिरश्चेतुं खडः समुत्थापितः । अथ भगवत्या सर्वमंगलया

his-head to cut off the sword (was) raised up. Now by the venerable all-auspicious one

राजा हस्ते धृत उक्तम् । पुच प्रसन्नास्मि ते ।

the king by the hand held accosted and: My son, favourable am I to thee.

एतावता साहसेनालं । जीवनांते इपि तत्र राज्यभंगो नास्ति ।

With such rashness enough! To (thy) life's-end even of thee kingdom-loss not is.

राजा च साईंगपातं प्रणम्योवाच । देवि किं मे

The king and with-prostration having saluted (her) said: Goddess, what of me

राज्येन जीवितेन वा किं प्रयोजनं । यद्यहमनुकंपनीयस्तदा ममा-

of the kingdom, of life or what use? If I (am) to be pitied, then of me

युःशेषेणायं सदारपुचो वीरवरो जीवत्यन्यथाहं यथाप्राप्तिं

for the life-rest this with-wife-and son Viravara may live, otherwise I according to-finding

गतिं गच्छामि । भगवत्युवाच । पुच अनेन ते सत्योत्कर्षेण

the path go. The venerable one said: Son, with this of thee true-nobility

भृत्यवात्सल्येन च तत्र तुष्टास्मि । गच्छ । विजयी भव । अय-

for attendants-tenderness and of thee satisfied I am. Go! Victorious be! This

मृपि सपरिवारो राजपुचो जीवत्युक्ता देष्ट्युभ्युभवत् ।

also with-family king's-son may live! thus saying the goddess invisible became.

ततो वीरवरः सपुचदारो गृहं गतः । राजापि तैरलक्षितः

Then Viravara with son-and wife home gone. The king also by them not-perceived

सत्वरमंतःपुरं प्रविष्टः । अथ प्रभाते वीरवरो द्वारस्थः

with-haste the palace entered. Now in the morning Viravara at the door-standing

पुनर्भूपालेन पृष्ठः सन्नाह । देव सा रुदती मामवलोक्या-

again by the king asked being says: Sire, that weeping (woman) me having seen-

दृश्याभवत् । न काप्यन्या वार्ता विद्यते । तद्वचनमाकर्ये

invisible became. Not any other tiding is known. His-word having heard

राजाचिंतयत् । कथमयं स्थायो महासत्त्वः । यतः ।

the king thought: How (is) he to be praised, of great-excellence? For,

प्रियं ब्रूयाद्कृपणः शूरः स्याद्विकत्यनः ।

Kind (words) should he speak not-doleful; a hero he should be not-boasting;

दाता नापाचवर्षी च प्रगत्यः स्यादुनिषुरः ॥१०२॥

generous not upon the unworthy-showering and; confident should he be not-harsh. (102)

एतन्महापुरुषलक्षणमेतस्मिन्सर्वमस्ति । ततः स राजा प्रातः ।

This great-man's-characteristic in this one entire is. Then that king early

शिष्टसभां कृत्वा सर्ववृत्तांतं प्रस्तुत्य प्रसा-

of the chiefs-an assembly having made, the whole-event having made known, through

दाहस्मै कर्णाटराज्यं ददौ । तत्किमागंतुको जातिमा-

favour to him the Karnāṭa-kingdom gave. Then why (is) a stranger by nature-

चादुषः । तचायुक्तमाधममध्यमाः संति । चक्रवाको वृते ।

already evil? There also highest-lowest-middlings are. The Chakravāka says:

यो इकायं कार्यवद्धास्ति स किं मंची नुपेच्छ्या ।

Who the improper proper-like advises, (is) he (what?) a minister, according to the king's-desire?

वरं स्वामिमनोदुःखं तत्त्वाशो न त्वकार्यतः ॥१०३॥

better (is) a master's-heart-pain, his-destruction not however through the improper. (103)

वैद्यो गुरुश्च मंची च यस्य राज्ञः प्रियः सदा ।

The physician, the spiritual guide and, the minister and of which king dear always,

शरीरधर्मकोषेभ्यः क्षिप्रं स परिहीयते ॥१०४॥

by the body-virtue-treasure quickly he is forsaken. (104)

शृणु देव । पुण्याल्पव्यं यदेकेन तन्ममापि भविष्यति ।

Listen, Sire: 'Through virtue obtained what by one, that of me also will be.'

हत्वा भिष्युं महालोभाक्षिधर्थी नापितो हतः ॥१०५॥

having killed a beggar through great-covetousness treasure-seeking the barber (was) killed. (105)

राजा पृच्छति । कथमेतत् । मंची कथयति । अस्त्ययोध्यायां चूडा-

The king asks: How that? The minister relates: There is in Ayodhyā Chūḍā-

मणिनाम सूचियः । तेन धनार्थिना महता क्लेशेन भगवां-

manī by name a Kshatriya. By him wealth-seeking with great pain the venerable

अङ्द्रार्धचूडामणिश्चिरमाराधितः । ततः द्वीणापापे इसौ

moon's-half-as crest-jewel bearing long worshipped. Then with destroyed-sin he,

स्वप्ने दर्शनं दद्वा भगवददेशाद्यक्षेष्वरेणा-

in sleep a-vision having given, upon His Holiness'-command by the Yaksha-lord (was)

दिष्टः । यत्त्वमङ्ग प्रातः श्वौरं कृत्वा लगुडं हस्ते

instructed: When thou to-day early, shaving having made, a stick in hand

कृत्वा गृहे निभृतं स्यास्यसि ततोऽस्मिन्बेवांगने समागतं

having taken in the house secretly wilt stay, then in this very court having approached

भिष्मुं पश्यसि । तं निर्देयं लगुडप्रहारेण हनिष्यसि । ततः

a beggar thou seest. Him without-pity with stick-beating thou shalt kill. Then

सुवर्णकलशो भविष्यति तेन त्वया यावज्जीवं सुखिना भवितव्यं ।

a gold-pot he will be, with that by thee as long as thou livest comfortable to be.

ततस्तुथानुष्टिते तद्वत्तं । तत्र श्वौरकरणायानीतेन

Then thus (it being) accomplished that happened. There the shaving-to do by the fetched

नापितेनालोक्य चिंतितं । अये निधिप्राप्तेभ्यमुपायः । अहमप्येवं

barber, having looked on, reflected: Ah, of treasure-acquisition this a way. I also thus

किं न करोमि । ततः प्रभृति नापितः प्रत्यहं तथाविधो लगुडहस्तः

why not do? Thence forward the barber daily in such a state stick-in hand

सुनिभृतं भिष्मोरागमनं प्रतीक्षते । एकदा तेन प्राप्तो भिष्मुर्लेगुडेन

very-secretly a beggar's approach awaits. Once by him caught a beggar with the stick

आपादितः । तस्मादपराधात्सोऽपि नापितो राजपुस्त्वैर्वापादितः ।

killed. For that offence that also barber by the king's-men killed.

आतोऽहं ब्रवीमि । पुण्याल्पव्यं यदेकेनेत्यादि । राजाह ।

Therefore I say: Through virtue obtained what by one etc. The king says:

पुरावृत्तकथोन्नारैः कथं निरणीयते परः ।

By old-events'-tales-bringing up how is found out a stranger,

स्यान्निष्कारणवंधुवां किंवा विश्वासघातकः ॥ १०६ ॥

(whether) he be without-motive-a friend either or a confidence-betrayer? (106)

यातु । प्रस्तुतमनुसंधीयतां । मलयाधित्यकायां चेच्छिच्चवर्णस्

Let it go! The matter in hand let be arranged! On the Malaya's-table land if Chitravarna,

तदधुना किं विधेयं । मंची वदति । देव आगतप्रणिधिमुखान्

then now what to be done? The minister says: Sire, from the arrived-spy's-mouth

मया श्रुतं तन्महामंचिणो गृभ्रस्योपदेशे यच्छिच्चवर्णेनानादरः

by me heard, of his-great-minister the vulture for the advice that by Chitravarpa disregard

कृतः । ततो इसी मूढो जेतुं शक्यः । तथा चोक्तं ।

shown. Therefore that fool defeated can be. Thus and said:

लुभ्यः कूरी इलसी इसत्यः प्रमादी भीस्त्रस्त्यिरः ।

Covetous, cruel, inactive, untrue, careless, timid, unstable,

मूढो योधावमंता च सुखच्छेद्यो रिपुः स्मृतः ॥ १०७ ॥

foolish, warriors-despising and, easily-to be defeated an enemy is recorded. (107)

ततो इसी यावद्स्मद्गुर्गद्वाररोधं न करोति तावद्वद्य-

Then he so long as of our-fortress'-door-siege not makes, so long at rivers-

द्रिवनवर्त्मसु तद्वलानि हंतुं सारसादयः सेनापतयो

mountains-woods-roads his-forces to slay Sārasa-etc. the army-commanders

नियुज्यातां । तथा चोक्तं ।

let be ordered! Thus and said:

दीर्घवर्त्मपरिश्रांतं नद्यद्रिवनसंकुलं ।

By long-marches-fatigued, by rivers-hills-woods-obstructed,

घोराभ्यभयसंचर्त्तुं स्तुत्पिपासादितं तथा ॥ १०८ ॥

by dreadful-fire-apprehension-terrified, by hunger-and thirst-distressed likewise; (108)

प्रमत्तं भोजनव्ययं व्याधिदुर्भिक्षपीडितं ।

careless, for provisions-straitened, with sickness-and famine-afflicted;

असंस्थितम् भूयिष्ठं वृष्टिवातसमाकुलं ॥ १०९ ॥

not-steady, not-very numerous, by rain-and wind-embarrassed; (109)

पंकपांशुजलाच्छन्तं सव्यस्तं दस्युविदुतं ।

with mud-dust-water-covered, very-confused, by robbers-disturbed,

एवंभूतं महीपालः परसैन्यं विघातयेत् ॥ ११० ॥

in such-a state an earth-protector the enemy's-army should destroy. (110)

अन्यच् । अवस्तुदभयाद्वाजा प्रजागरकृतश्चमं ।

Another and, From assault-fear, a king, with watching-exhausted,

दिवास्त्रम् समाहन्यान्तिद्राव्याकुलसैनिकं ॥ १११ ॥

in the day-sleeping should attack a through sleep-confused-soldier. (111)

आतस्तस्य प्रमादिनो बलं गत्वा यथावकाशं

Therefore of that negligent (one) the force, having gone, according to-opportunity

दिवानिंशं भ्रंतस्मतेनापतयः । तथानुष्ठिते चित्रवर्णस्य सैनिकाः
 by day-and night may slay our-generals! Thus (it being) executed of Chitravarpa soldiers
सेनापतयश्च बहवो निहताः । ततश्चित्रवर्णो विषखः स्वमंचिणं
 generals and many (were) slain. Then Chitravarpa cast down his-minister
दूरदर्शिनमाह । तात किमित्यस्मदुपेक्षा क्रियते । किं ज्ञाप्य-
 Dūradarśin accosts: Father, why thus of us-disregard is made? (What?) anywhere
विनयो ममास्ति । तथा चोक्तं ।
 improper-conduct of me is there? Thus and said:

न राज्यं प्राप्नभित्येवं वर्तितव्यमसांप्रतं ।

Not 'sovereignty obtained' thus so to be behaved indiscreetly;

श्रियं द्युविनयो हंति जरा रूपमिवोत्तमं ॥११२॥

fortune for improper-conduct destroys, old age beauty as the highest. (112)

अथपि च । दक्षः श्रियमधिगच्छति पथ्याशी कल्यतां सुखमरोगी ।

Also and, The expert fortune acquires, a medicine-eater health, ease the not-diseased,

उद्युक्तो विद्यांतं धर्मार्थयशांसि च विनीतः ॥११३॥

the active of knowledge-the end, virtue-profit-reputation and the well-behaved. (113)

गृध्रो ऽवदत् । देव शृणु । अविद्वानपि भूपालो विद्यावृद्धोपसेवया ।

The vulture said: Sire, listen, Ignorant even a king by the in knowledge-old-respecting

परां श्रियमवाप्नोति जलासन्नतर्स्येष्या ॥११४॥

supreme prosperity attains, a water-near standing-tree as. (114)

अन्यच्च । पानं स्त्री मृगया द्यूतमर्थदूषणमेव च ।

Another and, Drinking, woman, hunting, gaming, property-waste likewise and,

वाग्दंडयोश्च पारुष्यं व्यसनानि महीभुजां ॥११५॥

in word-and punishment and severity (are) blemishes of kings. (115)

किंच । न साहसैकांतरसानुवर्तिना

Moreover, Not by one of rashness-only-the emotion-following,

न चाणुपायोपहतांतरात्मना ।

not and also by one with through efforts-overpowered-mind

विभूतयः शक्यमवाप्नुमूर्जिता

successes can be obtained eminent;

नये च शैर्ये च वसंति संपदः ॥११६॥

in policy and in valour and dwell fortunes. (116)

त्वया स्वबलोत्साहम् बलोक्य साहसैकवासिना मयो-

By thee, at thy-forces'-ardour looking, on rashness-only dwelling, for the by me.

पन्यस्तेष्वपि मंत्रेष्वनवधानं वाक्पारुषं च कृतं । अतो

proffered even counsels disregard word-harshness and shown. Therefore

दुनीतिः फलमिदमन्त्वयते । तथा चोक्तं ।

of improper-conduct fruit this is experienced. Thus and said:

दुर्मेचिणं कमुपयांति न नीतिदोषाः

Having bad-ministers whom befall not policy-errors?

संतापयांति कमपथ्यभुजं न रोगाः ।

Torment whom unwholesome (food)-eating not diseases?

कं श्रीने दर्पयति कं न निहंति मृत्युः

Whom fortune not does elate? Whom not does slay death?

कं स्त्रीकृता न विषया परितापयांति ॥११७॥

Whom by women-done not pleasures torment? (117)

अपरं च । मुदुं विषादः शरदं हिमागमः

Another and, Joy melancholy, autumn winter,

तमो विवस्वान्सुकृतं कृतमत्ता ।

darkness the sun, good-acts ingratitude,

प्रियोपपत्तिः शुचमापदं नयः

kindness-manifestation grief, misfortune good conduct,

श्रियः समृद्धा अपि हंति दुर्नयः ॥११८॥

fortunes elevated even destroys bad-conduct. (118)

ततो मयाप्यालोचितं । प्रजाहीनो इयं राजा । नो चेत्कर्थं

Then by me also reflected: Intelligence-forsaken (is) this king. Not if, how

नीतिशास्त्रकथाकौमुदी वागुल्काभिस्त्रिमिरथति । यतः ।

of policy-book-sayings-the moonlight with talk-torches does he darken? For,

यस्य नास्ति स्वयं प्रज्ञा शास्त्रं तस्य करोति किं ।

Of whom not there is of himself intelligence, a book of him does what?

लोचनाभ्यां विहीनस्य दर्पणः किं करिष्यति ॥११९॥

of both eyes of one deprived a mirror what will do? (119)

इत्यालोच्य तूष्णी स्थितः । अथ राजा बद्धांजलिराह । तात
Thus reflecting silent remained. Now the king with joined-hands says: Father,
अस्त्ययं ममापराधः । इदानी यथावशिष्टबलसहितः प्रत्यावृत्य
it is this of me the fault. At present how by the remaining-forces-accompanied returning
विंध्याचलं गच्छामि तथोपदिश । गृध्रः स्वगतं चिंतयति ।
to the Vindhya-mountain I go, thus advise! The vulture with himself reflects:

क्रियतामृच प्रतीकारः । यतः ।

Let there be made here a remedy! For,

देवतासु गुरौ गोषु राजसु ब्राह्मणेषु च ।

Towards gods, a spiritual guide, cows, kings, Brāhmans and,

नियंतव्यः सदा कोपो बालवृद्धातुरेषु च ॥१२०॥

to be restrained always anger, towards children-the aged-the sick and. (120)

मंची प्रहस्य बूते । देव मा भैषीः । समाश्वसिहि । शृणु देव ।

The minister smiling says: Sire, not be afraid! Console thyself! Listen, Sire,

मंचिणां भिन्नसंधाने भिषजां सांनिपातके ।

Of ministers of the disunited-in the conciliation, of physicians in a complicated*-

कर्मणि प्रेष्यते प्रज्ञा सुस्ये को वा न पंडितः ॥१२१॥

business is perceived the wisdom; with the healthy who or not wise? (121)

अपरं च । आरभंते इत्यमेवाज्ञाः कामं व्यया भवन्ति च ।

Another and, There undertake little only the un- nevertheless bewildered are they and; intelligent,

महारंभाः कृतधियस्तिष्ठन्ति च निराकुलाः ॥१२२॥

great (things)-undertaking (are) those of settled-purpose; they stand and unperplexed. (122)

तदृच भवत्प्रतापादेव दुर्गं भंक्ता कीर्तिप्रतापसहितं

Then here through thy-valour verily the fortress having broken, with fame-and power-endued

तामचिरेण कालेन विंध्याचलं नेष्यामि । राजाह । कथमधुना,
thee in no-long time to the Vindhya-mountain I shall lead. The king says: How now

स्वल्पबलेन तत्संपद्यते । गृध्रो वदति । देव सर्वे भविष्यति ।

with a very-small-force that is possible? The vulture says: Sire, all will be.

* The name of a dangerous disease supposed to be caused by a derangement in the three humors collectively.

यतो विजिगीषोर्दीर्घसूचता विजयसिद्धेर-

Because of one wishing to conquer want of-dilatoriness of victory-accomplishment

वश्यंभावि लक्षणं तत्सहस्रैव दुर्गावरोधः क्रियतां ॥

an indispensable mark, therefore with quickness verily fortress-siege let be made!

प्रहितप्रणिधिना वकेनागत्य हिरण्यगर्भेस्य तत्कथितं । देव

By the despatched-spy, the crane, having arrived to Hiranyagarbha this told: Sire,

स्वल्पबलं एवायं राजा चित्रवर्णो गृधस्य मंचो-

with very-small-forces even this king Chitravarṇa through the vulture's counsel-

पस्तंभेन दुर्गावरोधं करिष्यति । राजाह । सर्वज्ञ किमधुना

encouragement fortress-siege will make. The king says: Sarvajña, what now

विधेयं । चक्रो ब्रूते । स्वबले सारासारविचारः

to be done? The Chakravāka says: In our-force of the strong-and weak-discrimination

क्रियतां । तज्ज्ञात्वा सुवर्णवस्त्रादिकं यथाहै

be made! That having learned in gold-dresses-&c. consisting according to-merit

प्रसादप्रदानं क्रियतां । यतः ।

bounty-distribution be made! For,

यः काकिनीमृथपथप्रपन्नां समुद्दरेनिष्कसहस्रतुत्यां ।

Who a Kākini even on a byway-fallen picks up, (as if) of Nishkās-thousands-worth,

कालेषु कोटिष्वपि मुक्तहस्तस्तु राजसिंहं न जहाति लक्ष्मीः ॥१२३॥

at times for Kotis even open-handed, that king-lion not forsakes Fortune. (123)

अन्यच्च । ऋतौ विवाहे व्यसने रिपुक्षये

Another and, At a sacrifice, at a wedding, in distress, in enemy's-destruction,

यशस्वे कर्मणि मित्रसंयहे ।

in a glory-causing work, in friends'-reception,

प्रियासु नारीषु नरेषु बांधवे-

on beloved women, on men related,

ष्वतिव्ययो नास्ति नराधिपाष्टसु ॥१२४॥

excessive-expenditure not is, O king, on (these) eight. (124)

यतः । मूर्खः स्वल्पव्ययासात्सर्वनाशं करोति हि ।

For, A fool through very-small-expense's-dread of the whole-ruin makes namely;

कः सुधीः संत्यजेहांडं शुल्कस्यैवातिसाध्वसात् ॥१२५॥

What wise man would abandon his box of the toll merely through excessive-dread? (125)

राजाह । कथमिह समये इतिव्ययो युज्यते । उक्तं च ।

The king says: How here on the occasion excessive-expense is proper? Said also:

आपदर्थे धनं रक्षेद्विति । मंची ब्रूते । श्रीमतः ।

'For misfortune's-sake riches he should preserve' thus. The minister says: of Y. M.

कथमापदः । राजाह । कदाचिच्चलते लक्ष्मीः । मंची ब्रूते ।

how misfortunes? The king says: Sometimes wavers Fortune. The minister says:

संचितार्थो विनश्यति तद्वै वार्षण्यं विमुच्य दानमानाभ्यां

Hoarded-wealth perishes, therefore, Sire, parsimony giving up with gifts-and honours

स्वभटाः पुरस्क्रियंतां । तथा चोक्तं ।

thy-brave soldiers let be distinguished! Thus and said:

परस्परज्ञाः संदृष्टास्त्यकुं प्राणान्सुनिश्चिताः ।

Each-other-knowing, contented, to sacrifice life firmly-determined,

कुलीनाः पूजिताः सम्यग्विजयंते विषव्वलं ॥१२६॥

noble, honoured properly, do they conquer the enemy's-forces. (126)

अपरं च । सुभटाः शीलसंपन्नाः संहताः कृतनिश्चयाः ।

Another and, Brave-soldiers, with good character-endued, united, determined,

अपि पंचशतं शूरा निप्रंति रिपुवाहिनीं ॥१२७॥

even five-hundred heroes defeat an enemy's-army. (127)

किंच । शिष्टरप्यविशेषज्ञ उपश्च कृतनाशकः ।

Moreover, By the good even one no-difference-knowing, harsh and, ungrateful,

त्यज्यते किं पुनर्नायैर्यश्चाप्यात्मंभरिन्द्रः ॥१२८॥

is abandoned, how much more not by others, who and also selfish man. (128)

यतः । सत्यं शौर्यं दया त्यागो नृपस्यैते महागुणाः ।

For, Veracity, heroism, tenderness, liberality,— of a king these the great-virtues;

एभिमुक्ती महीपालः प्राप्नोति खलु वाच्यतां ॥१२९॥

of these deprived an earth-protector incurs surely censure. (129)

ईहशि प्रस्तावे इमात्यास्तावदेव पुरस्कर्तव्याः । तथा चोक्तं ।

On such an occasion the ministers first verily to be distinguished. Thus and said:

यो येन प्रतिबद्धः स्यात्सह तेनोदयी अयी ।

Who with whom bound up may be, with him rising declining,

स विश्वस्तो नियोक्तव्यः प्राणेषु च धनेषु च ॥ १३० ॥

he trusted (is) to be employed in (affairs of) life as well in (affairs of) property as. (130)

यतः । धूर्तः स्त्री वा शिशुर्यस्य मंचिणः स्युर्महीपतेः ।

For, A knave, a woman or, a child of what ministers may be of king,

अनीतिपवनक्षिप्तः कार्याद्यौ स निमज्जति ॥ १३१ ॥

by impolicy's-storm-hurled on the business-ocean he sinks. (131)

शृणु देव । हर्षक्रोधौ समी यस्य शास्त्रार्थे प्रत्ययस्तथा ।

Listen, Sire, Joy-and anger even of whom, of the scripture-sense understanding likewise,

नित्यं भूत्यानुपेक्षा च तस्य स्याङ्गनदा धरा ॥ १३२ ॥

constantly for attendants-care and, of him will be treasure-bestowing the earth. (132)

येषां राजा सह स्यातामुच्चयापचयौ ध्रुवं ।

Of whom with the king together will be rise-and fall firmly,

अस्मात्या इति तान्नाजा नावमन्येकदाचन ॥ १३३ ॥

ministers, thus— them a king not should neglect ever. (133)

यतः । महीभुजो मदांधस्य संकीर्णस्येव दंतिनः ।

For, Of a king with infatuation-blinded of an intoxicated as elephant

खलतो हि करालंबः सहस्रचिवचेष्टितं ॥ १३४ ॥

of the stumbling surely hand-support (is) a friendly-minister's-exertion. (134)

अथागत्य प्रणम्य मेघवर्णो ब्रूते । देव हृष्टप्रसादं कुरु । इदानी

Now approaching bowing Meghavarna says: Sire, look-favour bestow! Now

विपक्षो दुर्गद्वारि वर्तते तदेवपादादेशाङ्गहिर्निःसृत्य

the enemy at the fortress-gate stands, therefore on Y. M.'s-feet's-command out going

स्वविक्रमं दर्शयामि । तेन देवपादानामानृण्यमुपगच्छामि । चत्री

my-valour I show. By that of Y. M.'s-feet debt acquaintance I attain. The Chakravāka

ब्रूते । मैव यदि वहिर्निःसृत्य योद्धव्यं तदा दुर्गाश्रयणमेव

says: Not thus! If out going to be fought, then to a fortress-resorting verily

निष्प्रयोजनं । अपरं च ।

(is) useless. Another and,

विषमो हि यथा नक्षः सलिलाक्षिगतो इवशः ।

Ferocious namely as an alligator from the water departed powerless,

बनादिनिर्गतः शूरः सिंहो इपि स्याच्छूगालवत् ॥१३४॥

from the wood away strayed the brave lion even would be jackal-like. (135)

देव स्वयं गता हश्यतां युद्धं । यतः ।

Sire, himself going let be seen the battle. For,

पुरस्कृत्य बलं राजा योधयेद्वलोकयन् ।

Having placed in front the army a king should make (it) fight looking on,

स्वामिनाधिष्ठितः श्वापि किं न सिंहायते ध्रुवं ॥१३५॥

By the master superintended a dog even (what?) not does he act like a lion surely? (136)

अथ ते सर्वे दुर्गद्वारं गता महाहवं कृतवंतः । अपरेद्य-

Now they all to the fortress-gate having gone a great-battle made. The next-day

श्विचवणे राजा गृधमुवाच । तात स्वप्रतिज्ञातमधुना निर्वाहय ।

Chitravarpa the king the vulture accosted: Father, thy-promise now carry out!

गृधो ब्रूते । देव शृणु तावत् ।

The vulture says: Sire, listen first,

अकालसहमत्यल्पं मूर्खव्यसनिनायकं ।

Not-long-holding out, very-small, by a fool-or knave-commanded,

अगुप्तं भीरुयोधं च दुर्गव्यसनमुच्यते ॥१३६॥

unprotected, with timid-warriors and,— a fortress'-blemish is called. (137)

तत्तावदृच नास्ति । उपजापश्चिरारोधो इवस्कंदस्तीवपौरुषं ।

This then here not is. Rousing to rebellion, long-siege, assault, daring-bravery,

दुर्गस्य लंघनोपायाश्वलारः कथिता इमे ॥१३८॥

of a fortress conquering-ways four declared these. (138)

अच यथाशक्ति क्रियते यत्नः । कर्णे कथयति । एवमेव ।

Here according to-strength is made effort. Into the ear he says: Thus verily.

ततो इन्दित एव भास्करे चतुर्षुपि दुर्गद्वारेषु वृत्ते

Then, not-risen even (having) the sun, at the four also fortress-doors going on

युद्धे दुर्गाभ्यंतरगृहेष्वेकदा काकैर्ग्रिनिःक्षिप्तः । ततो

the battle into the fortress'-interior-houses at once by the crows fire thrown. Then

गृहीतं गृहीतं दुर्गमिति कोलाहलं श्रुता सर्वतः प्रदीप्तामिम्-
'taken, taken the fortress' thus a cry having heard from all sides, the blazing-fire

वलोक्य राजहंससैनिका दुर्गवासिनश्च सत्वरं हृदं प्रविष्टाः ।
seeing the flamingo-soldiers, the fortress-inhabitants and with-haste the lake entered.

यतः । सुमंचितं सुविक्रांतं सुयुदं सुपलायितं ।

For, Good-advice, good-valour, good-fighting, good-retreating

कार्यकाले यथाशक्ति कुर्याच्च तु विचारयेत् ॥१३९॥

at action-time according to-strength he should make, not however hesitate. (139)

राजहंसः स्वभावान्मन्दगतिः सारसद्वितीयश्च चित्तवर्णस्य

The flamingo through his-nature slow-going by the Sārasa-accompanied and, by Chit.'s

सेनापतिना कुकुटेनागत्य वेष्टितः । हिरण्यगर्भः सारसमाह ।

general the cock, having approached, surrounded. Hiranyagarbha to Sārasa says:

सारस सेनापते ममानुरोधादात्मानं कथं व्यापादयिष्यसि । त्वमधुना

Sārasa, general, for me through affection thyself why wilt thou kill? Thou now

गंतुं शक्तः । तत्कृत्वा जलं प्रविश । आत्मानं परिरक्ष । अस्मत्पुच्चं
to go able. That doing the water enter! Thyself preserve! My-son

चूडामणिनामानं सर्वज्ञसंमत्या राजानं करिष्यसि । सारसो ब्रूते ।

Chūḍāmaṇi-named with Sarvajña's-concurrence king thou shalt make. Sārasa says:

देव न वक्तव्यमेवं दुःसहं वचः । यावच्छ्रद्धाकौ

Sire, not to be spoken thus hard-to bear a word. As long as moon-and sun

दिवि तिष्ठतस्त्रावद्विजयतां देवः । अहं देव दुर्गाधिकारी ।

in the sky stand, so long be victorious Y. M.! I, Sire, (am) fortress-commander.

मन्मांसासृग्विलिप्तेन द्वारवर्त्मना प्रविशतु शक्नुः ।

On the with my-flesh-and blood-stained gate-way may enter the enemy!

अथपरं च । दाता क्षमी गुणमाही स्वामी दुःखेन लभ्यते ।

Another and, A liberal, patient, virtue-appreciating master with difficulty is found;

राजाह । सत्यमेवैतत् । किंतु ।

The king says: True certainly this; however,

शुर्चिद्दक्षी ऽनुरक्तश्च जाने भृत्योऽपि दुर्लभः ॥१४०॥

An honest, expert, attached and, I know, attendant also hard-to be found. (140)

सारसो ब्रूते । शृणु देव । यदि समरम्‌पात्य नास्ति मृत्यो-

Sārasa says: Listen, Sire, If battle avoiding not is of death

भैयमिति युक्तमितोऽन्यतः प्रयातुं ।

fear, thus proper hence somewhere else to go;

अथ मरणम्‌वश्यमेव जंतोः

Now death necessary indeed of a creature,

किमिति सुधा मलिनं यशः क्रियेत ॥ १४१ ॥

why thus in vain soiled fame should be made? (141)

अन्यच्च । भवे ऽस्मिन्पवनोद्भान्तवीचिविभमभंगुरे ।

Another and, In world this like by wind-thrown up-waves'-undulation-perishable,

जायते पुण्ययोगेन परार्थे जीवितव्ययः ॥ १४२ ॥

is produced by good works'-connection for another's-sake life-expenditure. (142)

स्वाम्यमात्यच्च राष्ट्रं च दुर्गं कोषी बलं सहत् ।

A sovereign, a minister and, territory and, a fortress, a treasure, an army, an ally

राज्यांगानि प्रकृतयः पौराणां श्रेणयोऽपि च ॥ १४३ ॥

(are) a kingdom's-members, the elements; of the citizens the orders also and. (143)

देव तं च स्वामी सर्वथा रक्षणीयः । यतः ।

Sire, thou and as sovereign wholly to be preserved. For,

प्रकृतिः स्वामिनं त्यक्ता समृद्धापि न जीवति ।

A state the sovereign having lost prosperous even not does live.

अपि धन्वंतरिवेद्यः किं करोति गतायुषि ॥ १४४ ॥

Even Dhanvantari the physician what does he for one with departed-life? (144)

अपरं च । नरेशे जीवलोकोऽयं निमीलति निमीलति ।

Another and, The man-ruler mankind this closing the eyes closes the eyes;

उदेयुदीयमाने च रवाविव सरोरुहं ॥ १४५ ॥

it rises on (his) rising and, with the sun as the lotus. (145)

अथ कुकुटेनागत्य राजहंसस्य शरीरे खरतरनखा-

Now by the cock, having approached, on the flamingo's body with very sharp-spurs-

घातः कृतः । सत्वरसुपसृत्य सारसेन स्वदेहांतरितो राजा

onslaught made. With-haste coming up, by Sārasa with his own-body-covered the king

जले द्विष्टः । अथ कुकुटैर्नेखप्रहारजर्जरीकृतेन सारसेन

into the water thrown. Then by the cocks with spur-blows-torn asunder by the Sārasa

कुकुटसेना बहुशो हताः । पश्चात्सारसो ऽपि चंचुप्रहारेण

the cock-armies in great number slain. Afterwards the Sārasa also, by a beak-blown

विभिन्न व्यापादितः । अथ चित्रवर्णो दुर्गं प्रविश्य

having split (him), was killed. Then Chitravarṇa the fortress having entered,

दुर्गावस्थितं द्रव्यं याहयित्वा वंदिभिर्जयश्वैरा-

the in the fortress-being property having caused to be seized, by bards with victory-shouts

नंदितः स्वस्कंधावारं जगाम । अथ राजपुत्रैरुक्तं । तस्मिन्नाजबले

saluted to his-camp marched. Now by the king's-sons said: In that king's-army

स पुण्यवान्सारस एव येन स्वदेहत्यागेन स्वामी

that one virtuous, the Sārasa verily, by whom with his own-body's-sacrifice the master

रक्षितः । उक्तं चैतत् ।

saved. Said and this:

जनयति सुतान्यावः सर्वी एव गवाकृतीन् ।

There bring forth young ones cows all indeed ox-like,

विषाणोऽस्त्रिखितस्कंधं काचिदेव गवां पतिं ॥ १४६ ॥

one (whose) horns-touch-(his) shoulders one only, of cattle a leader. (146)

विष्णुशर्मोवाच । स तावद्विद्याधरीपरिजनः स्वर्गसुखम्-

Vishṇuśarman said: He then having Vidyādhari-as attendants heaven's-happiness

नुभवतु महासह्वः ।

may enjoy of great-excellence.

तथा चोक्तं । आहवेषु च ये शूराः स्वाम्यर्थे त्यक्तजीविताः ।

Thus and said: In battles and what heroes for the master's-sake sacrifice-life,

भर्तृभक्ताः कृतज्ञाश्च ते नराः स्वर्गगमिनः ॥ १४७ ॥

to the master-devoted benefits-remembering and, those men to heaven-going. (147)

यत्र तत्र हतः शूरः शत्रुभिः परिवेष्टितः ।

Wherever (is) slain a hero by enemies surrounded,

अक्षयाल्लभते लोकान्यदि क्लैव्यं न गच्छति ॥ १४८ ॥

imperishable he obtains worlds, if to unmanliness not he goes. (148)

अपरमप्येवमस्तु ।

Further also thus it be!

वियहः करितुरंगपत्तिभिन्नों कदापि भवतां महीभुजां ।

War by elephants-horses-foot soldiers not ever (be) of you kings!

नीतिमंचपवनैः समाहताः संश्रयंतु गिरिगद्वारं द्विषः ॥ १४९ ॥

By policy-counsel's-winds struck may resort to a mountain-precipice enemies! (149)

॥ इति हितोपदेशे वियहो नाम तृतीयकथासंयहः समाप्तः ॥

Thus in the Hitopadeśa War by name the third-story-collection finished.

॥ अथ संधिः ॥

NOW CONCILIATION.

पुनः कथारंभकाले राजपुचैरुक्तं । आर्य वियहः श्रुतो

Again at story-commencement-time by the king's-sons said: Reverend Sir, War heard

इस्माभिः । संधिरधुनाभिधीयतां । विष्णुशर्मणोक्तं । श्रूयतां ।

by us. Conciliation now let be told! By Vishnuśarman said: Be it heard!

संधिमपि कथयामि यस्यायमाद्यः श्वोकः ।

Conciliation also I tell, of which this the first verse:

वृत्ते महति संयामे राज्ञोर्निःहतसेनयोः ।

Being ended the great battle, of the two kings with destroyed-armies

स्वेयाभ्यां गुप्तचक्राभ्यां वाचा संधिः वृत्तः क्षणात् ॥ १ ॥

by the two umpires the vulture-and Chakra through eloquence peace made in a moment. (1)

राजपुचा ऊचुः । कथमेतत् । विष्णुशर्मा कथयति । ततस्तेन

The king's-sons said: How that? Vishnuśarman relates: Then by that

राजहंसेनोक्तं । केनास्मद्गृहे निक्षिप्तो इमिः किं पारक्येण किंवा-
flamingo said: By whom into our-fortress thrown fire, whether by an alien or

स्मद्गुर्गवासिना केनापि विपक्षप्रयुक्तेन । चत्रो वृत्ते ।

by our-fortress-inhabitant some one by the enemy-employed? The Chakravāka says:

देव भवतो निष्कारणबंधुस्त्री मेघवर्णः सपरिवारो न हश्यते

Sire, of you the without-motive-friend that Meghavarna with-attendants not is seen,

तन्मन्ये तस्यैव विचेष्टितमिदं । राजा क्षणं विचिन्त्याह ।

therefore, I think, of him only the doing this. The king a moment having reflected says:

अस्ति तावदेव । मम दुर्देवमेतत् । तथा चोक्तं ।

It is so verily. Of me the evil-fate this. Thus and said:

अथपराधः स दैवस्य न पुनर्मैचिणामयं ।

The fault that of fate, not however of ministers this;

कार्ये सुचरितं क्षापि दैवयोगाद्विनश्यति ॥ २ ॥

a business well-designed somehow through fate's-juncture miscarries. (2)

मंची ब्रूते । उक्तमेवैतत् ।

The minister says: Said indeed this,

विषमां हि दशं प्राप्य दैवं गर्हयते नरः ।

Into an unhappy namely condition having come fate blames a man,

आत्मनः कर्मदोषांश्च नैव जानात्युपंडितः ॥ ३ ॥

of himself the action-faults and not indeed knows the unwise. (3)

अथपरं च । सुहृदां हितकामानां यो वाक्यं नाभिनंदति ।

Another and, Of friends well-wishing who the word not regards,

स कूर्मे इव दुर्बुद्धिः काष्ठाद्धृष्टे विनश्यति ॥ ४ ॥

he the tortoise as foolish from a stick fallen perishes. (4)

अन्यच्च । रक्षितव्यं सदा वाक्यं वाक्याद्वयति नाशनं ।

Another and, To be kept always speech, from speech arises ruin,

हंसाभ्यां नीयमानस्य कूर्मस्य पतनं यथा ॥ ५ ॥

by two geese being carried of a tortoise the fall as. (5)

राजाह । कथमेतत् । मंची कथयति । अस्ति मगधेशे

The king says: How that? The minister relates: There is in the Magadha-country

फुल्लोत्पलाभिधानं सरः । तत्र चिरं संकटविकटनामानौ हंसौ

Phullotpala-named a pond. There long Sañkāṭa-and Vikāṭa-named two geese

निवसतः । तयोर्मिचं कंबुयीवनामा कूर्मश्च प्रतिवसति । अथै-
dwell. Of them a friend Kambugrīva-named a tortoise also near-dwells. Now

कदा धीवैरागत्य तचोक्तं यद्बास्माभिरद्योऽधित्वा

one day by fishermen having approached there said, that here by us, to-day having stayed,

प्रातर्मत्सकूर्मादयो व्यापादयितव्याः । तदाकर्णे कूर्मे

in the morning fishes-tortoises-&c. to be killed. That having heard the tortoise

हंसावाह । सुहृदौ श्रुतोऽयं धीवरात्लापः । अधुना किं

the two geese accosts: Friends, heard this fishermen's-conversation. Now what

मया कर्तव्यं । हंसावाहतुः । ज्ञायतां पुनस्त्रावन्मातर्ये-

by me to be done? The geese say: Let it be known however first; in the morning

दुचितं तत्कर्तव्यं । कूर्मो ब्रूते । मैवं यतो हृष्ट्यतिकरो

what proper that to be done. The tortoise says: Not so, for of evident-misfortune

इहमत्र । तथा चोक्तं ।

I here. Thus and said:

अनागतविधाता च प्रत्युत्पन्नमतिस्तथा ।

'For the future-preparing' and, 'At an emergency-thoughtful' likewise,

द्वावेतौ सुखमेधेते यद्भविष्यो विनश्यति ॥६॥

Both these happily prosper, 'What-will be' perishes. (6)

तावाहतुः । कथमेतत् । कूर्मः कथयति । पुरास्मिक्वेव सरस्येवंविधेषु

They both say: How that? The tortoise relates: Formerly in this very pond, such

धीवरेषूपस्थितेषु मत्स्यचयेणालोचितं । तचानागतविधाता

fishermen having approached by a fish-triad deliberated. There Anāgatavidhātī

नामैको मत्स्यः । तेनालोचितं । अहं तावज्जलाशयांतरं गच्छामीत्यु-

by name one fish. By him reflected: 'I then to another-water-reservoir go' thus

क्षा हृदांतरं गतः । अपरेण प्रत्युत्पन्नमतिनामा मत्स्येना-

having said to another-lake gone. By another Pratyutpannamati-named fish

भिहितं । भविष्यदर्थे प्रमाणाभावाकुच मया गंतव्यं । तदु-

said: For a future-matter from authority-want where by me to be gone? Therefore

त्पन्ने यथाकार्यं तदनुष्ठेयं । तथा चोक्तं ।

when it arises according to-right that to be executed. Thus and said:

उत्पन्नामापदं यस्तु समाधत्ते स बुद्धिमान् ।

An arisen calamity who indeed repairs, he (is) wise;

बणिजो भार्यया जारः प्रत्यक्षे निहृतो यथा ॥७॥

by the merchant's wife the lover before the eyes disowned as. (7)

यद्भविष्यः पृच्छति । कथमेतत् । प्रत्युत्पन्नमतिः कथयति । पुरा

Yadbhavishya asks: How that? Pratyutpannamati relates: Formerly

विक्रमपुरे समुद्रदत्ती नाम बणिगस्ति । तस्य रत्नप्रभा

in Vikramapura Samudradatta by name a merchant was. Of him Ratnaprabhā

नाम गृहिणी स्वसेवकेन सह सदा रमते । अथैकदा सा

by name the wife her-servant with always sports. Now once that

रत्नप्रभा तस्य सेवकस्य मुखे चुंबनं ददती समुद्रदत्तेना-

Ratnaprabhā on that servant's mouth a kiss giving by Samudradatta (was)

वलोकिता । ततः सा वंधकी सत्वरं भर्तुः समीपं

perceived. Then that wanton woman with-haste of the husband near

गत्वाह । नाथ एतस्य सेवकस्य महती निर्वृतिः । यतोऽयं

having gone says: Master, of this servant great impropriety; for he

चौरिकां कृत्वा कर्पूरं खादतीति मयास्य मुखमाप्नाय ज्ञातं ।

theft making camphor eats, thus by me, of him the mouth having smelled, learnt.

तथा चोक्तं । आहारो द्विगुणः स्त्रीणामित्यादि । तच्छुत्वा

Thus and said: The food (is) twofold of women &c. This having heard

सेवकेन प्रकुण्योक्तं । नाथ यस्य स्वामिनो गृह एताहशी

by the servant becoming angry said: Sir, in which master's house such a

भार्या तत्र सेवकेन कथं स्थातव्यं यच्च प्रतिक्षणं गृहिणी

wife, there by a servant how to be remained, where every minute the mistress

सेवकस्य मुखं जिग्रति । ततोऽसावुत्थाय चलितः साधुना

the servant's mouth smells? Then he rising departing by the merchant,

यन्नात्प्रबोध्य धृतः । अतोऽहं ब्रवीमि । उत्पन्नामापदमित्यादि ।

with difficulty having persuaded (him), kept. Therefore I say: An arisen calamity &c.

ततो यद्विष्येणोक्तं । यद्भावि न तद्भावि भावि चेत् तदन्यथा ।

Then by Yadbh. said: What not-to be, not that to be; to be if, not that otherwise,

इति चिंताविषम्बोऽयमङ्गदः किं न पीयते ॥ ८ ॥

thus reflection-poison-destroying this medicine why not is drunk? (8)

ततः प्रातर्जालेन बद्धः प्रत्युपन्नमतिर्मृतवदात्मानं संदर्श्य

Then in the morning with the net caught Pratyutpannamati dead-like himself showing

स्थितः । ततो जालादृपसारितो यथाशक्त्युत्थुय गमीरं

stood. Afterwards from the net away-thrown according to-strength up-leaping deep

नीरं प्रविष्टः । यद्विष्यश्च धीवरैः प्राप्नो व्यापादितः ।

water entered. Yadbhavishya and by the fishermen caught (was) killed.

अतोऽहं ब्रवीमि । अनागतविधातेत्यादि । तद्यथाहमन्यहृदं

Therefore I say: For the future-preparing &c. Then how I another-lake

प्राप्नोमि तथा क्रियतां । हंसावाहतुः । जलाशयांतरे प्राप्ते

reach, thus be acted! The geese say: Another-water-reservoir being reached

तव कुशलं स्थले गच्छतस्ते को विधिः । कूर्म आह ।

of thee welfare, on the dry land going of thee what means? The tortoise says:

यथाहं भवद्वां सहाकाशवर्त्मना यामि तथा विधीयतां । हंसौ

How I with you together on the air-way go, thus be it arranged! The geese

ब्रूतः । कथमुपायः संभवति । कच्छपो वदति । युवाभ्यां चंचुधृतं

say: How an expedient is possible? The tortoise says: By you in the beaks-carried

काष्ठखंडमेकं मया मुखेनावलंब्य गंतव्यं । युवयोः पक्ष-

wood-piece one by me, with the mouth holding, to be gone. Of you through the

बलेन मयापि सुखेन गंतव्यं । हंसौ ब्रूतः । संभवत्येष

wing-strength by me also safely to be gone. The geese say: It is possible this

उपायः । किंतु

expedient. However,

उपायं चिंतयन्प्राज्ञो ह्यपायम् पि चिंतयेत् ।

An expedient considering the wise namely calamity also should consider;

पश्यतो वक्मूर्खस्य नकुलैर्भैश्चिताः प्रजाः ॥१॥

of an onlooking crane-fool by ichneumons eaten the young ones. (9)

कूर्मः पृच्छति । कथमेतत् । तौ कथयतः । अस्त्युत्तरापये

The tortoise asks: How that? They relate: There is on the north-road

गुधकूटनाम्नि पर्वते महान्पिप्पलवृक्षः । तचानेकवका निवसन्ति ।

on a Grīdhra-kūṭa-named mountain a large Pippala-tree. There several-cranes live.

तस्य वृक्षस्याधस्ताद्विवेरे सर्पे बालापत्यानि खादति । अथ

Of that tree at the foot in a hole a serpent the young-offspring devours. Now

शोकार्तानां वकानां विलापं श्रुत्वा केनचिङ्गेनाभिहितं ।

of the sorrow-pained cranes the lamentation having heard by some crane said:

एवं कुरुत । यूर्यं मत्स्यानुपादाय नकुलविवरादारभ्य

Thus do! You fishes having taken, from an ichneumon's-hole beginning

सर्पविवरं यावत्पंक्तिक्रमेण विकिरत । ततस्तदाहारलुब्धैर्न-

the serpent's-hole up to in a line-series scatter (them)! Then for that-food-desirous

कुलैरागत्य सपो द्रष्टव्यः स्वभावदेषाद्या-

by the ichneumons having approached the serpent to be seen, from their-nature's-enmity

पादयितव्यः । तथानुष्ठिते तद्वत्तं । ततस्तत्र वृक्षे

to be killed. Thus (being) accomplished that happened. Then there on the tree

नकुलैर्वकशावकरावः श्रुतः । पश्चात्त्वैर्व-

by the ichneumons of the cranes'-young ones-the cry heard. Afterwards by them,

स्थामारुद्ध वकशावकाः खादिताः । अत आवां बूवः । उपायं

the tree having ascended the cranes'-young ones eaten. Therefore we say: An expedient

चिंतयच्चित्यादि । आवाभ्यां नीयमानं तामवलोक्य लोकैः किंचिद्व-

considering &c. By us being carried thee having seen by the people something

क्षयमेव । तदाकरण्य यदि त्वमुत्तरं दास्यसि तदा त्वमरणं ।

to be said surely. That hearing if thou an answer wilt give, then of thee-death.

तत्सर्वथाचैव स्थीयतां । कूर्मो वदति । किमहमप्राज्ञः ।

Therefore wholly here verily be stood! The tortoise says: (What? am) I a fool?

नाहमुत्तरं दास्यामि । किमपि न वक्ष्यन्ते । तथा-

Not I an answer shall give. Anything whatever not to be said. Thus (being)

नुष्ठिते तथाविधं कूर्ममालोक्य सर्वे गोरक्षकाः पश्चाद्वावंति वदंति
accomplished in such a state the tortoise seeing all cow-keepers after run say

च । कश्चिद्वदति । यद्यन्यं कूर्मः पतति तदाचैव पक्षा

and; One says: If this tortoise falls, then here verily having cooked

खादितव्यः । कश्चिद्वदति । अचैव दग्धा खादितव्योऽयं ।

to be eaten. Another says: Here verily having roasted to be eaten that one.

कश्चिद्वदति । गृहं नीत्वा भक्षणीय इति । तद्वचनं श्रुत्वा

Somebody says: 'Home having carried to be eaten' thus. Their-word having heard

स कूर्मः कोपाविष्टो विस्मृतपूर्वसंस्कारः प्राह । युष्मा-

that tortoise with anger-filled having forgotten-the former-agreement says: 'By you

भिर्भूम्भूमिति वदन्वै पतितस्त्वेष्यापादितश्च । अतोऽहं

ashes to be eaten' thus saying still fallen by them killed and. Therefore I

ब्रवीमि । सहदां हितकामानामित्यादि । अथ प्रणिधिर्वैकस्त्वागत्ये-
say: Of friends well-wishing &c. Now the spy, the crane, there having approached
वाच । देव प्रागेव मया निगदितं । दुर्गशोधनं हि प्रतिक्षणं
said: Sire, before indeed by me said: 'Fortress-clearance surely at-the instant
कर्तव्यमिति । तत्र युष्माभिनृ कृतं तदनवधानस्य फलम्-
to be made' thus. That and by you not done, therefore of disregard the fruit
नुभूतं । दुर्गदाहो मेघवर्णेन गृधप्रयुक्तेन
(is) experienced. The fortress-burning by Meghavarṇa, the by the vulture-employed
वायसेन कृतः । राजा निःश्वस्याह ।
crow, made. The king sighing says:

प्रणयादुपकाराद्वा यो विश्वसिति शब्दुषु ।

Through affection service or who confides in enemies,

स सप्त इव वृक्षायात्पतितः प्रतिबुद्धते ॥ १० ॥

he asleep as it were from a tree's-top fallen is awakened. (10)

प्रणिधिर्वाच । इतो दुर्गदाहं विधाय यदागतो मेघवर्णस्

The spy said: Hence, fortress-burning having effected, when arrived Meghavarṇa,

तदा चित्रवर्णेन प्रसादितेनोक्तं । अयं मेघवर्णो इति कर्पूरद्वीप-

then by Chitravarṇa gratified said: This Meghavarṇa here in Karpūradvīpa's-

राज्ये ऽभिषिद्यतां । तथा चोक्तं ।

sovereignty let be anointed! Thus and said:

कृतकृत्यस्य भूत्यस्य कृतं नैव प्रणाशयेत् ।

Of one (who has) done-his duty of a servant the deed not surely he should allow to perish;

फलेन मनसा वाचा हृष्या चैनं प्रहर्षयेत् ॥ ११ ॥

with reward, mind, word, look and him he should gladden. (11)

चक्रवाको ब्रूते । ततस्तः । प्रणिधिर्वाच । ततः प्रधानमंचिणा

The Chakravāka says: Then, then. The spy said: Then by the prime-minister

गृद्धेणाभिहितं । देव नेदमुचितं प्रसादांतरं किमपि क्रियतां ।

the vulture said: Sire, not (is) this proper; another-favour whatever be bestowed!

यतः । अविचारयतो युक्तिकथनं तुषखंडनं ।

For, To a not-reflecting arguments-telling (is) husk-grinding,

नीचेषूपकृतं राजन्वालुकास्त्रिव मुद्रितं ॥१२॥

on the low benefit bestowed O king (is) on sands as it were impressed. (12)

महतामास्यदे नीचः कदापि न कर्तव्यः । तथा चोक्तं ।

Of the great in the station a low man ever not to be placed. Thus and said:

नीचः स्थायपदं प्राप्य स्वामिनं हंतुमिच्छति ।

A low one an honourable-place having attained the master to slay wishes;

मूषिको व्याघ्रतां प्राप्य मुनिं हंतुं गतो यथा ॥१३॥

A mouse a tiger's state having attained the saint to slay gone as. (13)

चित्रवर्णः पृच्छति । कथमेतत् । मंची कथयति । अस्ति गौतमस्य

Chitravarpa asks: How that? The minister relates: There is in Gautama's

महर्षेस्तपीवने महातपा नाम मुनिः । तत्र तेन मुनिना

the great-Rishi's penance-wood Mahatapas by name a saint. There by that saint

काकेन नीयमानो मूषिकशबको हृष्टः । ततः स्वभावदयात्मना

by a crow being carried a mouse's-young one seen. Then by nature-tender-minded

तेन मुनिना नीवारकणैः संवर्धितः । ततो विडालस्तं मूषिकं

by that saint with rice-grains (it was) brought up. Afterwards a cat that mouse

खादितुमुपधावति । तमवलोक्य मूषिकस्तस्य मुनेः क्रीडे प्रविवेश ।

to eat runs near. That having seen the mouse that saint's bosom entered.

ततो मुनिनोक्तं । मूषिक तं मार्जारो भव । ततः स विडालः

Then by the saint said: Mouse, thou a cat be! Then that cat

कुक्कुरं हृष्टा पलायते । ततो मुनिनोक्तं । कुक्कुराद्विभेषि

a dog seeing runs away. Then by the saint said: From the dog thou fearest,

त्वमेव कुक्कुरो भव । स च कुक्कुरो व्याघ्राद्विभेति । ततस्तेन

thou thyself a dog be! That and dog of the tiger is afraid. Therefore by that

मुनिना कुक्कुरो व्याघ्रः कृतः । अथ तं व्याघ्रं मुनिर्मूषिको

saint the dog a tiger made. Now upon that tiger the saint 'a mouse

इयमिति पश्यति । अथ तं मुनिं हृष्टा व्याघ्रं च सर्वे वदन्ति ।

this thus looks. Then that saint seeing the tiger and, all say:

अनेन मुनिना मूषिको व्याघ्रतां नीतः । एतच्छुत्वा स

By this saint the mouse to a tiger's-state led. This having heard that

व्याघ्रो ऽचिंतयत् । यावदनेन मुनिना स्थातव्यं तावदिरं मे
 tiger reflected: As long as by that saint to be remained, so long this of my
 स्वरूपाखानम् कीर्तिं करं न पलायिष्यते । इत्यालीच्य मूषिकस्तं
 original-form-story disgrace-causing not will go away. Thus reflecting the mouse that
 मुनिं हंतुं गतः । ततो मुनिना तज्ज्ञात्वा पुनर्मूषिको
 saint to kill went. Then by the saint that having perceived 'again a mouse
 भवेत्युक्ता मूषिक एव कृतः । अतो ऽहं ब्रवीमि । नीचः
 be!' thus having said, a mouse indeed made. Therefore I say: A low one
 श्वाघ्यपदमित्यादि । अपरं च । सुकरमिदमिति न
 an honourable-place &c. Further and: 'Easy-to be done this' thus not
 मंतव्यं । शृणु ।

to be thought. Listen,

भक्षयित्वा बहून्मत्यानुत्तमाधममध्यमान् ।
 Having eaten many fishes best-worst-middling,

अतिलोभाङ्गकः पश्चान्मृतः कर्कटकप्रहात् ॥ १४ ॥
 from excessive-greediness a crane afterwards died through a crab's-gripe. (14)
 चित्रवर्णः पृच्छति । कथमेतत् । मंची कथयति । अस्ति मालवदेशे
 Chitravarna asks: How that? The minister relates: There is in the Mālava-country
 पद्मगर्भनामधेयं सरः । तच्चैको वृद्धो वकः सामर्थ्यहीन उद्विग्मिमि-
 Padmagarbha-named a pool. There one old crane of strength-deprived, distressed
 वात्मानं दर्शयित्वा स्थितः । स च केनचित्कुलीरेण हृष्टः पृष्ठश्च ।
 as if, himself showing stood. He and by some crab seen asked and:
 किमिति भवान् चाहारत्यागेन तिष्ठति । वकेनोक्तं । मत्या मम
 Why thus you here with food-abandonment stay? By the crane said: Fishes of me
 जीवनहेतवः । ते कैवर्त्तरागत्य व्यापादयितव्या इति वार्ता
 the life-means. 'They by fishermen, having approached, to be killed' thus a report

नगरोपांते मया श्रुता । अतो वर्तनाभावादेवा-
 in the town's-neighbourhood by me heard. Therefore 'from livelihood-want surely
 स्मन्मरणमुपस्थितमिति ज्ञात्वाहरे ऽप्यनादरः कृतः । ततो
 our-death approached' thus having perceived for food also disregard made. Then

मत्यैरात्मीचितं । इह समये तावदुपकारक एवायं

by the fishes considered: Here on the occasion then as a benefactor verily this one

लस्यते । तद्यमेव यथा कर्तव्यं पृच्छतां । तथा चोक्तं ।

is seen. Then he even, how to be acted, be asked ! Thus and said :

उपकर्चारिणा संधिर्नु मिचेणापकारिणा ।

With an assisting enemy alliance, not with a friend injuring;

उपकारापकारौ हि लक्ष्यं लक्षणमेतयोः ॥ १५ ॥

assistance-and injury for to be marked as the mark of these two. (15)

मत्या ऊचुः । भी वक को इच रक्षणोपायः । वको ब्रूते ।

The fishes said : Ho crane, what here safety-means ? The crane says :

अस्ति रक्षणोपायो जलाशयांतराश्रयणं । तचाहमेकैकशी

There is a safety-means to another-water-reservoir-resorting. There I one-by one

युष्मान्नयामि । मत्या आहुः । एवमस्तु । ततो इसौ वकस्तान्

you carry. The fishes say : Thus be it ! Then that crane those

मत्यानेकैकशी नीता खादति । अनंतरं कुलीरस्तमुवाच । भी वक

fishes one-by one carrying eats. Thereupon the crab him accosted : O crane,

मामपि तच नय । ततो वको इचपूर्वकुलीरमांसार्थी सादरं

me also there carry ! Then the crane also for the new-crab-flesh-longing with-care

तं नीता स्थले धृतवान् । कुलीरो इपि मत्यकंटकाकीर्णे

him carrying on dry land kept (him). The crab also with fish-bones-covered

तत्स्थलमालोक्याचिंतयत् । हा हतो इस्मि मंदभाग्यः । भवतु ।

that-place seeing reflected : Alas, slain I am miserable-fated. Be it !

इदानी समयोचितं व्यवहरिष्यामि । इत्यालोच्य कुलीरस्य यीवां

Now to the occasion-suitably I shall behave. Thus considering the crab of him the throat

चिक्षेद । स वकः पंचत्वं गतः । अतो इहं ब्रवीमि । भक्षयित्वा

cut. That crane to death gone. Therefore I say : Having eaten

बहून्मत्यानित्यादि । ततश्चित्वर्णो इवदत् । शृणु तावन्मंचिन । मयै-

many fishes &c. Then Chitravarna said : Listen first, minister ! By me

तदालोचितमस्ति । अचावस्थितेन मेघवर्णेन राजा यावंति वस्तुनि

this considered is. Here remaining by Meghavarna as king as many things

कर्पूरद्वीपस्योऽत्मानि तावन्त्यस्माकमुपनेतव्यानि । तेनास्माभिर्मे-
of Karpuradvipa excellent, so many to us to be conveyed. Thereby by us

हासुखेन विंध्याचले स्थातव्यं । दूरदर्शी विहस्याह । देव ।

with great-comfort on the Vindhya-mountain to be dwelt. Dūradarśin smiling says: Sire,

अनागतवती चिंतां कृता यस्तु प्रहृष्टति ।

Not-having come to pass a design having made who however rejoices,

स तिरस्कारमाप्नोति भग्नभांडो द्विजो यथा ॥१६॥

he disgrace incurs, with broken-vessels the Brāhmaṇa as. (16)

राजाह । कथमेतत् । मंची कथयति । अस्ति देवीकोट्टनामि

The king says: How that? The minister relates: There is in the Devikottā-named

नगरे देवशर्मा नाम ब्राह्मणः । तेन महाविष्ववसंक्रान्त्यां

town Devaśarman by name a Brāhmaṇa. By him at the great-equinox-passage

शक्तुपूर्णशराव एकः प्राप्तः । तमादायासौ कुंभकारस्य भांड-
with meal-filled-dish one received. That having taken he in a potter's with vessels-

पूर्णमंडपैकदेशे रौद्रेणाकुलितः सुप्तः । ततः शक्तुरक्षार्थं
filled-shed-corner by heat oppressed fallen asleep. Then for meal-protection-sake

हस्ते दंडमेकमादायाचिंतयत् । यद्यहं शक्तुशरावं विक्रीय
in the hand stick one having taken he reflected: If I the meal-dish having sold

दश कपर्दकान्प्राप्त्यामि तदाचैव तैः कपर्दकैर्घेतशरावादिकमु-
ten cowries shall receive, then here just with those cowries pots-dishes-&c.

पत्रीयानेकधा वृद्धेस्तद्वनैः पुनः पुनः पूगवस्त्रादिकमु-
having bought, with manifoldly increased those-monies again again betel nuts-clothes-&c.

पत्रीय विक्रीय लक्षसंख्यानि धनानि कृता विवाहचतुष्टयं
having bought, having sold, by Lacs-numbered riches having made, four-marriages

करिष्यामि । अनंतरं तासु सपलीषु रूपयौवनवती या
shall make. Afterwards among those wives with beauty-and youth endowed who,

तस्यामधिकानुरागं करिष्यामि । सपन्यो यदा द्वंद्वं करिष्यन्ति
on her excessive-affection I shall bestow. The rival wives if quarrel shall make,

तदा कोपाकुलोऽहं ता लगुडेन ताडियिष्यामीत्यभिधाय
then with anger-overwhelmed I those with a stick shall beat, thus saying

लगुडः क्षिप्तः । तेन शकुशरावश्चूर्णितो भांडानि बहूनि भमानि ।
the stick (was) thrown. By that the meal-dish smashed, vessels many broken.

ततस्तेन शब्देनागतेन कुंभकारेण तथाविधानि भांडान्यवलोक्य
Then upon that noise approached by the potter, in such a state the vessels having seen,

ब्राह्मणस्तिरस्तुतो मंडपाद्विष्कृतश्च । अतोऽहं ब्रवीमि । अना-
the Brâhman scolded from the shed ejected and. Therefore I say: Not-having

गतवत्ती चिंताभित्यादि । ततो राजा रहसि गृधमुवाच । तात-
come to pass a design &c. Then the king in private the vulture accosted: Father,

यथा कर्तव्यं तथोपदिश । गृधो ब्रूते ।

as to be acted, thus advise! The vulture says:

मदोङ्गतस्य नृपतेः संकीर्णस्येव दंतिनः ।

Of a pride-inflated man-ruler, of an intoxicated as elephant

गच्छत्युन्मार्गयातस्य नेतारः खलु वाच्यतां ॥१७॥

incur of the wrong-ways-going the leaders surely censure. (17)

शृणु देव । किमस्माभिर्वैलदर्पाद्वृग्ं भमं

Listen, Sire! (What? was) by us through the forces'-prowess the fortress broken, (or)

न किंतु तव प्रतापाधिष्ठेनोपायेन । राजाह ।

not rather through a by thy excellence-directed expedient? The king says:

भवतामुपायेन । गृधो ब्रूते । यद्यस्मद्वचनं क्रियते तदा

Through your expedient. The vulture says: If our-word is done, then

स्वदेशो गम्यतां । अन्यथा वर्षाकाले प्राप्ते पुनर्वियहे

our own-country let be gone to! Otherwise the rainy-season having arrived, again war

सत्यस्माकं परभूमिष्ठानां स्वदेशगमनमपि दुर्लभं

being, of us in foreign-country-staying to our own-country-marching even difficult

भविष्यति । सुखशेभार्थं संधाय गम्यतां । दुर्गं

will be. For comfort's-and glory's-sake having made peace let be gone! The fortress (is)

भमं कीर्तिश्च लब्धैव । मम समतं तावदेतत् ।

broken, fame and gained already. Of me the opinion at least this.

यतः । यो हि धर्मं पुरस्त्वय हित्वा भर्तुः प्रियाप्रिये ।

For, Who namely duty preferring, disregarding the master's liking-and disliking,

अप्रियाएयाह तथानि तेन राजा सहायवान् ॥१८॥

disagreeable tells truths, through him (is) a king companion-endowed. (18)

अन्यच्च । सहबलं तथा राज्यमात्मानं कीर्तिमेव च ।

Another and, A friend-army, likewise a kingdom, himself, glory even and,

युधि संदेहदोलास्यं को हि कुर्याद् बालिशः ॥१९॥

in battle on uncertainty's-swing-standing who namely would make not-foolish? (19)

अपरं च । संधिमिच्छेत्समेनापि संदिग्धो विजयो युधि ।

Another and, Peace he should wish with an equal even, uncertain (is) victory in battle.

सुन्दोपसुन्दावन्योन्यं नष्टौ तुत्यबलौ न किं ॥२०॥

Sunda-and Upasunda by one-another destroyed of equal-strength (were they) not (what?). (20)

राजोवाच । कथमेतत् । मन्त्री कथयति । पुरा दैत्यौ महोदारौ

The king said: How that? The minister relates: Formerly two giants of great might

सुन्दोपसुन्दनामानौ महता क्षेत्रेन चैलोक्यकामनया चिराच्च-

Sunda-and Upasunda-named with great pain through three-worlds'-desire since long

द्रशेखरमाराधितवंतौ । ततस्योर्भगवान्परितुष्टो वरं

the moon-crested (Siva) had worshipped. Then with them His Holiness pleased 'a boon

वरयतमित्युवाच । अनंतं तयोः समाधिस्थितया सरस्वत्या ताव-

'choose!' thus said. Thereupon of them in meditation-standing by Sarasvatī those two

न्यद्वकुकामावन्यद्भिहितवंतौ । यद्यावयोर्भगवान्परितुष्टदा स्वप्रि-

'one thing-to say-desiring another said: If with us His Holiness pleased, then his-beloved

यां पार्वतीं परमेश्वरो ददातु । अथ भगवता क्रुद्धेन वर-

wife Pārvatī the supreme-lord may give! Now by His Holiness angry through boon-

दानस्यावश्यकतया विचारमूढयोः पार्वती प्रदद्वा । ततस्यास्या रूप-

giving's necessity to the thought-perplexed ones Pārvatī (was) given. Then of her beauty-

लावण्यलुभ्याभ्यां जगद्वातिभ्यां मनसोत्सुकाभ्यां पापतिमिराभ्यां

and loveliness-desirous by the two world-destroyers, in mind longing, by sin-darkened,

ममेत्यन्योन्यकलहभ्यां प्रमाणपुरुषः कश्चित्पृष्ठ्यतामिति

'mine' thus with one-another-quarrelling, 'authority-man some let be asked' thus

मतौ कृतायां स एव भट्टारको वृद्धिजरूपः समागत्य

opinion being made, that very deity in an old-Brāhmaṇa's-form having come near

तत्रोपस्थितः । अनंतरमावाभ्यामियं स्वबललब्धा

there approached. Afterwards 'By us two this one through our own-strength-obtained,

कस्येयमावयोर्भवतीति ब्राह्मणमपृच्छतां । ब्राह्मणो ब्रूते ।

of whom she of us two is?' thus the Brâhman they asked. The Brâhman says:

वर्णश्रेष्ठो द्विजः पूज्यः क्षत्रियो बलवानपि ।

By caste-the best a Brâhman to be honoured, a Kshatriya strength possessing also,

धनधान्याधिको वैश्यः शूद्रस्तु द्विजसेवया ॥२१॥

in wealth-and grain-excelling a Vaiśya, the Sûdra however for the twice-borns'-service. (21)

तत्काचधर्मानुगो युद्ध एव युवयोर्नियम इत्य-

Therefore the Kshatriyas'-duties-following for war only of you obligation, thus

भिहिते सति साधूक्तमनेनेति कृत्वान्योन्यतुत्यवीर्यौ

declared being, 'well spoken by him' thus doing, to one-another-of equal-strength

समकालमन्योन्यघातेन विनाशमुपगतौ । अतोऽहं ब्रवीमि ।

at the same-time by a mutual-blow to destruction went. Therefore I say:

संधिमिच्छेत्समेनापीत्यादि । राजाह । प्रागेव किं नोक्तं

Peace he should wish with an equal even &c. The king says: Before already why not spoken

भवद्विः । मंची ब्रूते । मद्वचनं किमवसानपर्येतं श्रुतं भवद्विः ।

by you? The minister says: My-word (what? was it) unto the end heard by you?

तदापि मम संमत्या नायं वियहारंभः । साधुगुणयुक्तो

Then also of me with the approval not this war-commencement. With good-qualities-endowed

इयं हिरण्यगर्भो न वियाद्यः । तथा चोक्तं ।

this Hiranyagarbha not to be made war upon. Thus and said:

सत्यार्थो धार्मिको इनार्थो भातृसंघातवान्वली ।

The truthful-noble, just, ignoble, of brothers'-numbers possessing, strong,

अनेकयुद्धविजयी संधेयाः सप्त कीर्तिताः ॥२२॥

the in many-battles-victorious, to be conciliated seven (are) declared. (22)

सत्योऽनुपालयेत्सत्यं संधितो नैति विक्रियां ।

The truthful will observe truth; allied not does he go to change;

प्राणबाधे इपि सुव्यक्तमार्थो नायात्यनार्थतां ॥२३॥

in life-destruction even very-manifestly the noble not descends to ignobility. (23)

धार्मिकस्याभियुक्तस्य सर्वे एव हि युधते ।

For the just (being) attacked everyone even truly fights,

प्रजानुरागाङ्गमाच् दुःखोच्छेद्यो हि धार्मिकः ॥ २४ ॥

because of the subjects'-affection justice and with difficulty-to be destroyed surely (is) the just. (24)

संधिः कार्योऽप्यनार्येण विनाशे समुपस्थिते ।

Alliance to be made also with the ignoble, destruction (having) approached;

विना तस्याश्रयेणान्यः कुर्याच् कालयापनं ॥ २५ ॥

without his assistance the other should make not time-wasting. (25)

संहतत्वाद्यथा वेणुर्निविदः कंटकर्वृतः ।

Because of the compactness as a bamboo thick by thorns surrounded

न शक्यते समुच्छेत्तुं भातृसंधातवांस्तथा ॥ २६ ॥

not can be split, the of brothers'-numbers possessing thus. (26)

बलिना सह योद्धव्यमिति नास्ति निर्दर्शनं ।

'The strong with to be fought' thus not is an ordinance,

प्रतिवातं न हि घनः कदाचिद्गुपसर्पति ॥ २७ ॥

against-the wind not namely a cloud ever goes. (27)

जमदग्नेः सुतस्येव सर्वेः सर्वेच सर्वेदा ।

Of Jamadagni's son (Paraśu-rāma) as, everyone everywhere at every time

अनेकयुद्धजयिनः प्रतापादेव भुज्यते ॥ २८ ॥

of the in many-battles-victorious through the splendour already is bowed down. (28)

अनेकयुद्धविजयी संधानं यस्य गच्छति ।

The in many-battles-victorious into the alliance of whom goes,

तत्पतापेन तस्याशु वशमायांति शच्वः ॥ २९ ॥

through his-splendour of him quickly into the power go enemies. (29)

तत्र तावद्द्विभिर्गुणैरुपेतः संधेयोऽयं राजा ॥

There then with many virtues endowed to be conciliated this king.

चक्रवाकी ऽवदत् । प्रणिधे सर्वेचाववज । सर्वमवगातं । गत्वा

The Chakravāka said: Spy, everywhere go! All (is) understood. Having gone

पुनरागमिष्यसि । राजा चक्रवाकं पृष्ठवान् । मंचित्वासंधेयाः

again thou wilt come back. The king the Chakravāka asked: Minister, not-to be conciliated

कति । ताज्ञोत्तमिच्छामि । मंची बूते । देव कथयामि । शृणु ।

how many? Them to hear I desire. The minister says: Sire, I tell. Listen:

बालो वृद्धो दीर्घरोगी तथा ज्ञातिवहिष्कृतः ।

A child, an old man, a long-diseased, likewise one by his relations-spurnt,

भीरुको भीरुजनको लुभ्यो लुभ्यजनस्तथा ॥३०॥

the timid, one with timid-men, the covetous, one with covetous-men likewise; (30)

विरक्तप्रकृतिश्चैव विषयेष्वतिसक्तिमान् ।

one with disloyal-officers and likewise, one to pleasures over-attached,

अनेकचित्तमन्चस्तु देवब्राह्मणनिंदकः ॥३१॥

one of many-opinions-in (his) counsels surely, of gods-and Brāhmans-the reviler; (31)

दैवोपहतकश्चैव तथा दैवपरायणः ।

one by fate-stricken and equally, likewise one to fate-only trusting,

दुर्भिक्षब्यसनोपेतो बलब्यसनसंकुलः ॥३२॥

one with famine-distress-overwhelmed, one by (his) army's-disorder-embarrassed; (32)

अदेशस्यो बहुरिपुर्युक्तः कालेन यश्च न ।

the not-in (his) place-staying, many-enemies having, ready in time who and not,

सत्यधर्मव्यपेतश्च विंशतिः पुरुषा अमी ॥३३॥

one from truth-and duty-departing and, twenty men these; (33)

एतैः संधिं न कुर्वित विगृहीयात् केवलं ।

with these alliance not should he make, he should fight (them) on the contrary only,

एते विगृह्यमाणा हि क्षिप्रं यांति रिपोर्वशं ॥३४॥

these fought against namely quickly go into the enemy's power. (34)

बालस्यात्प्रभावत्वाच् लोको योद्धुमिच्छति ।

For a child because of the small-weight not the world to fight desires,

युद्धायुद्धफलं यस्माज्ञातुं शक्तो न बालिशः ॥३५॥

of fighting-and not fighting-the result because to appreciate able not a child. (35)

उत्साहशक्तिहीनतावृद्धो दीर्घामयस्तथा ।

Because of exertion-power's-want an old man, one long-diseased likewise

स्वैरेव परिभूयेते द्वाव्येतावसंशयं ॥३६॥

by their own (people) even are contemned both together these without-doubt. (36)

सुखोच्चेद्यो हि भवति सर्वज्ञातिवहिष्कृतः ।

Easily-to be destroyed surely is one by all-relations-spurnt,

त एवैनं विनिम्बन्ति ज्ञातयस्त्वात्मसात्कृताः ॥ ३७ ॥

they surely him destroy relations, forsooth, his own-made. (37)

भीरुर्युद्धपरित्यागात्स्वयमेव प्रणश्यति ।

The timid through battle-avoiding of himself already perishes ;

तथैव भीरुपुरुषः संयामे तैर्विमुच्यते ॥ ३८ ॥

thus equally one with timid-men, in battle by them is forsaken. (38)

लुभ्यस्यासंविभागित्वात् युध्यते इन्द्रयायिनः ।

For the covetous because of non-distribution not fight the followers ;

लुभ्यान्तजीविकैरेष दानभिन्वन्तिहन्त्यते ॥ ३९ ॥

by covetous-attendants he by of gift-deprived is slain. (39)

संत्यज्यते प्रकृतिभिर्विरक्तप्रकृतिर्युधि ।

There is abandoned by the officers one with disloyal-officers in battle ;

सुखाभियोज्यो भवति विषयेष्वतिसक्तिमान् ॥ ४० ॥

easy-to be defeated is one to pleasures over-attached. (40)

अनेकचित्तमन्तस्तु भेद्यो भवति मंचिणा ।

One of many-opinions-in (his) counsels surely to be destroyed is by a minister,

अनवस्थितचित्तत्वात्कार्यतः स उपेक्ष्यते ॥ ४१ ॥

because of (his) unfixed-mindedness in action he is disregarded. (41)

सदा धर्मवलीयस्त्वाहृवब्राह्मणनिंदकः ।

Always because of religion's-superiority of gods-and Brāhmans-the reviler,

विशीर्यते स्वयं ह्येष दैवोपहतकस्तथा ॥ ४२ ॥

fades away of himself surely he, the by fate-stricken likewise. (42)

संपत्तेश्च विपत्तेश्च दैवमेव हि कारणं ।

'Of success and, of failure and, fate only surely the cause,'

इति दैवपरो ध्यायन्नात्मानमपि चेष्टते ॥ ४३ ॥

thus the to fate-(only) trusting thinking not himself also exerts. (43)

दुर्भिक्षव्यसनी चैव स्वयमेव विषीदति ।

One with famine-distressed and surely of himself already sinks ;

बलव्यसनयुक्तस्य योद्धुं शक्तिने जायते ॥४४॥

of one with army's-disorder-embarrassed to fight strength not arises. (44)

अदेशस्थो हि रिपुणा स्वत्पकेनापि हन्यते ।

One not-in (his) place-staying surely by an enemy a very-small one even is slain;

याहो इत्पीयानापि जले गजेंद्रमपि कर्षति ॥४५॥

an alligator very small even in water an elephant-chief even overpowers. (45)

वहशतुस्तु संचस्तः श्येनमध्ये कपोतवत् ।

The many-enemies having surely frightened in the hawks'-midst pigeon-like

येनैव गच्छति पथा तेनैवाशु विपद्यते ॥४६॥

on which verily he goes way, on that verily quickly he perishes. (46)

अकालसैन्ययुक्तस्तु हन्यते कालयोधिना ।

One untimely-with an army-united forsooth is slain by one in season-fighting,

कौशिकेन हतज्योतिर्निःशीथ इव वायसः ॥४७॥

by the owl with destroyed-eyes at midnight as the crow. (47)

सत्यर्थमव्यपेतेन संदध्यात् कदाचन ।

With one from truth-and duty-departing he should ally himself not ever,

स संधितो इप्साधुत्वाद्विचराद्याति विक्रियां ॥४८॥

he allied even because of (his) improbity in no-long time goes to change. (48)

अपरमपि कथयामि । संधिवियहयानासनसंश्यद्वैधीभावाः

Another also I tell : Uniting-fighting-marching-halting-junction-dividing (are)

षाङ्गुण्यं । कर्मणामारंभोपायः पुरुषदव्यसंपदे-

six-qualities. Of operations a commencement-expedient, of men-and materials-good state,

शकालविभागो विनिपातप्रतीकारः कार्यसिद्धिश्च

of place-and time-division, a disaster's-remedy, action's-accomplishment and (is)

पंचांगो मंचः । सामदानभेददंश्वत्वार उपायाः । उत्साह-

five-membered counsel. Negotiation-bribery-disuniting-open attack four means. Exertion-

शक्तिमेचशक्तिः प्रभुशक्तिश्चेति शक्तिचर्यं । एतत्सर्वमा-

power, counsel-power, a sovereign's-power and, thus power-triad. This all

लोच्य नित्यं विजिगीषवो भवन्ति महांतः ।

having considered constantly going to conquer are the great.

या हि प्राणपरित्यागमूल्येनापि न लभ्यते ।

Which namely for life-sacrifice's-price even not is obtained,

सा श्रीनीतिविदां पश्य चंचलापि प्रधावति ॥४९॥

that fortune of the policy-knowers, behold, fickle though, runs near. (49)

तथा चोक्तं । वित्तं यदा यस्य समं विभक्तं

Thus and said, Wealth when of whom equally distributed,

गृदश्चरः संनिभृतश्च मंचः ।

a secret spy, concealed and counsel,

न चाप्रियं प्राणिषु यो ब्रवीति

not and unkind (words) unto the living who says,

स सागरांतं पृथिवीं प्रशस्ति ॥५०॥

he the ocean-bounded earth rules. (50)

किंतु यद्यपि महामंचिणा गृध्रेण संधानमुपन्यस्तं तथापि

However if also by the great-minister the vulture peace proposed thus even

तेन राजा संप्रति भूतजयदर्पाच्च मंतव्यं । देव

by that king now through the present-victory's-pride not to be thought. Sire,

तदेवं क्रियतां । सिंहलद्वीपस्य महाबलो नाम सारसो राजा-

this thus let be done! Of Sūhhaladvipa Mahābala by name the Sārasa, the king

स्मन्मिचं जंबुद्वीपे कोपं जनयतु । यतः ।

our-friend in Jambu-dvīpa a disturbance may raise! For,

सुगुप्तमाधाय सुसंहतेन बलेन वीरो विचरक्तरातिं ।

Great-secrecy practising with a well-composed force a hero marching an enemy

संतापयेद्येन समं सुतप्तस्त्रेन संधानमुपैति तप्तः ॥५१॥

should harass, in order that equally well-harassed with the harassed an alliance enters the harassed. (51)

राजैवमस्त्विति निगद्य विचित्रनामा वकः सुगुप्तलेखं

By the king 'so be it' thus having said Vichitra-named a crane, a well-concealed-letter

दत्ता सिंहलद्वीपं प्रहितः । अथ प्रणिधिरागत्योवाच ।

having given to Sūhhaladvīpa despatched. Now the spy having approached said:

देव शूयतां तत्प्रस्तावः । एवं तत्र गृध्रेणोक्तं ।

Sire, let be listened to the there-transaction! Thus there by the vulture said:

यहेव मेघवर्णस्त्वं च चिरमुषितः स वेत्ति किं संधेय-

'As, Sire, Meghavarna there long sojourned, he knows, whether of one to be

गुणयुक्तो हिरण्यगर्भो न वेत्ति । ततोऽसौ राजा

conciliated-with the qualities-endowed Hir. not or' thus. Then he by the king,

समाहूय पृष्ठः । वायस कीहशोऽसौ हिरण्यगर्भश्चक्रवाको

having called (him), asked: Crow, what like (is) that Hiranyagarbha, Chakravāka

मंची वा कीदृशः । वायस उवाच । देव हिरण्यगर्भो राजा

the minister or what like? The crow said: Sire, Hiranyagarbha the king (is)

युधिष्ठिरसमो महाशयश्चक्रवाकसमो मंची न काप्त्वलोक्यते ।

Yudhishthira-like of noble-mind, Chakravāka-like a minister not anywhere is seen.

राजाह । यद्येवं तदा कथमस्तौ त्वया वंचितः । विहस्य मेघवर्णः

The king says: If thus, then how he by thee deceived? Smiling Meghavarna

प्राह । देव ।

said: Sire,

विश्वासप्रतिपन्नानां वंचने का विद्गंधता ।

Of the with confidence-endued in the deception what cleverness?

अंकमारुह सप्तं हि हत्वा किं नाम पौरुषं ॥५२॥

The lap having ascended one asleep for having slain what namely manliness? (52)

शृणु देव । तेन मंचिणाहं प्रथमदर्शन एव ज्ञातः किंतु

Listen, Sire: By that minister I at first-sight already detected; however

महाशयोऽसौ राजा तेन मया विप्रलब्धः । तथा चोक्तं ।

noble-minded (is) that king, therefore by me deceived. Thus and said:

आत्मौपम्येन यो वेत्ति दुर्जनं सत्यवादिनं ।

By with himself-comparison who considers the wicked as truth-speaking,

स तथा वंचते धूतैर्ब्राह्मणश्चागतो यथा ॥५३॥

he thus is cheated by knaves the Brāhmaṇa with regard to the goat as. (53)

राजोवाच । कथमेतत् । मेघवर्णः कथयति । अस्ति गौतमस्यारण्ये

The king said: How that? Meghavarna relates: There was in Gautama's forest

प्रस्तुतयज्ञः कश्चिद्ब्राह्मणः । स च यज्ञार्थे

having undertaken-a sacrifice some Brāhmaṇa. He and for the sacrifice's-sake

यामांतराच्छागमुपक्रीय स्कंधे नीता गच्छन्

from another-village a goat having bought on the shoulder carrying (it) going

धूर्तचयेणावलोकितः । ततस्ये धूर्ता यद्येष च्छागः केनाप्युपायेन
by a knave-triad perceived. Then those knaves, 'if that goat by some stratagem

लभ्यते तदा मतिप्रकर्षो भवतीति समालोच्य वृक्षचयतले
is obtained, then wit-superiority is thus having reflected, at a tree-triad's-foot

क्रोशान्तरेण तस्य ब्राह्मणस्यागमनं प्रतीक्ष्य पथि स्थिताः ।
in a Krośa's-interval of that Brāhmaṇa the approach expecting, by the way stood.

तच्चेकेन धूर्तेन गच्छन्त ब्राह्मणोऽभिहितः । भो ब्राह्मण
There by one knave going that Brāhmaṇa accosted: Ho, Brāhmaṇa,

किमिति कुकुरः स्कंधेनोद्यते । विप्रेणोक्तं । नायं आ
why thus a dog on the shoulder is carried? By the sage said: Not this a dog,

किंतु यज्ञच्छायः । अथानंतरस्थितेनान्येन धूर्तेन तथैवोक्तं ।
but a sacrifice-goat. Now by the further on-standing other knave thus likewise said.

तदाकर्णे ब्राह्मणच्छागं भूमौ निधाय मुहुर्नी-
That having heard the Brāhmaṇa the goat on the ground having laid, repeatedly

रीक्ष्य पुनः स्कंधे कृता दोलायमानमतिश्चलितः । यतः ।
having eyed, again on the shoulder having taken, wavering-minded went. For,

मतिदूर्लायते सत्यं सतामपि खलोक्तिभिः ।

The mind wavers truly of the good even through the knave's-words,

ताभिविश्वासितश्वासी मियते चित्कर्णवत् ॥५४॥

by them made to confide and he dies Chitrakarṇa-like. (54)

राजाह । कथमेतत् । स कथयति । अस्ति कस्मिंश्चिद्द्वनोद्देशे मदीकटी
The king says: How that? He relates. There is in some forest-spot Madotkata

नाम सिंहः । तस्य सेवकास्त्रयः काको व्याघ्रो जंबुकश्च । अथ
by name a lion. Of him attendants three, a crow, a tiger, a jackal and. Now

तैर्भमन्निः कश्चिदुद्धो दृष्टः पृष्ठश्च । कुतो भवानागतः
by them roaming about some camel seen asked and. Whence you approached

सार्थाद्वृष्टः । स चात्मवृत्तांतमकथयत् । ततस्मैनीति
from a caravan straying? He and his-history told. Then by them having conducted (him)

सिंहे ९ सौ समर्पितः । तेनाभयवाचं दत्ता चित्रकर्णे इति
to the lion he introduced. By him safety-word having given, 'Chitrakarṇa' thus
नाम कृत्वा स्थापितः । अथ कदाचित्सिंहस्य शरीरवैकल्याद्भु-
name having made retained. Now once through the lion's body-indisposition

रिवृष्टिकारणाद्भावारम्लभमानास्ते व्यया बभूवः । ततस्त्वैरा-
of much-rain-on account and food not-finding they perplexed became. Then by them
लोचितं । चित्रकर्णमेव यथा स्वामी व्यापादयति तथानुष्ठीयतां ।
considered: Chitrakarṇa verily how the master kills, thus let it be arranged.

किमनेन कंटकभुजा । व्याघ्र उवाच । स्वामिनाभयवाचं दत्ता-
What with that thorn-eater? The tiger said: By the master, safety-word having given
नुगृहीतस्त्वक्थमेवं संभवति । काको ब्रूते । इह समये
(he was) received, therefore how thus is it possible? The crow says: Here on the occasion
परिक्षीणः स्वामी पापमृषि करिष्यति । यतः ।
fading away the master a sin also will commit. For,

त्वजेत्क्षुधार्ता महिला स्वपुत्रं
There will abandon with hunger-pained a woman her-son,

खादेत्क्षुधार्ता भुजरी स्वमंडं ।
there will eat with hunger-pained a female serpent her egg;

बुभुक्षितः किं न करोति पापं
the hungry what not does he commit sin?

श्रीणा नरा निष्कर्णा भवन्ति ॥५५॥
exhausted men pitiless are. (55)

अन्यच्च । मत्तः प्रमत्तश्चोन्मत्तः आंतः कुद्धी बुभुक्षितः ।
Another and, The intoxicated, the careless and, the insane, the distressed, the enraged, the
hungry,
लुब्धी भीस्त्वरायुक्तः कामुकश्च न धर्मवित् ॥५६॥
the covetous, the timid, the hasty, the libertine and not law-knowing. (56)

इति संचित्य सर्वे सिंहांतिकं जग्मुः । सिंहेनोक्तं । आहारार्थं
Thus having reflected all the lion-near went. By the lion said: For food's-sake
किंचित्प्राप्न । तैरुक्तं । यन्नादृपि न प्राप्न किंचित् ।
anything obtained? By them said: With pains even not obtained anything.

सिंहेनोक्तं । कोऽधुना जीवनोपायः । काको वदति । देव स्वाधीना-
By the lion said: What now living-means? The crow says: Sire, through the on

हारपरित्यागात्सर्वनाशोऽयमुपस्थितः । सिंहेनोक्तं । अचाहारः
us-dependant-food's-refusal all-destruction this approached. By the lion said: Here food
कः स्वाधीनः । काकः कर्णे कथयति । चित्रकर्ण इति । सिंहो
what on us-dependant? The crow into the ear says: 'Chitrakarṇa' thus. The lion

भूमिं सृष्टा कर्णौ स्पृशति । अभयवाचं दत्ता
the ground having touched the ears touches (saying): Safety-word having given
धृतोऽयमस्माभिः । तत्कथमेवं संभवति । तथा च ।
kept he by us. Then how thus is it possible? Thus and:

न भूप्रदानं न सुवर्णदानं न गोप्रदानं-न तथाच्चदानं ।

Not land-gift, not gold-gift, not cow-gift, not thus food-gift,

यथा वदतीह महाप्रदानं सर्वेषु दानेष्वभयप्रदानं ॥ ५७ ॥

as they proclaim here a great-gift among all gifts safety-gift. (57)

अन्यच्च । सर्वकामसमृद्धस्य अश्वमेधस्य यत्फलं ।

Another and, Of a with all-wishes-prosperous Aśvamedha what reward,

तत्फलं लभते सम्ययक्षिते शरणागते ॥ ५८ ॥

that reward one receives, duly (being) defended one for protection-approached. (58)

काको बूते । नासौ स्वामिना व्यापादयितव्यः किंत्स्माभिरेव ।

The crow says: Not he by the lord to be killed but by us only.

तथा कर्तव्यं यथासौ स्वदेहदानमङ्गीकरोति । सिंहस्तच्छुता

Thus to be acted that he his-body's-gift offers. The lion that having heard

तृष्णी स्थितः । ततोऽसौ लभावकाशः कूटं कृता सर्वाना-

silently stood. Then he (having) found-an opportunity a plot having made all

दाय सिंहांतिकं गतः । अथ काकेनोक्तं । देव यन्नादयाहारो

having taken lion-near gone. Now by the crow said: Sire, with pains even food

न प्राप्तः । अनेकोपवासखिन्चः स्वामी तदिदानीं मदीयमांसमु-

not found. By much-fasting-exhausted (is) my lord, therefore now my-flesh

पभुज्यतां । यतः ।

let be eaten! For,

स्वामिमूला भवंत्येव सर्वाः प्रकृतयः खलु ।

The master-as root having are verily all state's members surely;

समूलेष्वपि वृक्षेषु प्रयत्नः सफलो नृणां ॥५७॥

on with-roots (endowed) also trees care (bestowed) fruitful of men. (59)

सिंहेनोक्तं । वरं प्राणपरित्यागो न पुनरीहशि कर्मणि प्रवृत्तिः ।

By the lion said: Better life-abandonment not however in such an action engaging.

जंबुकेनापि तथोक्तं । ततः सिंहेनोक्तं । भैवं । अथ

By the jackal also thus said. Then by the lion said: Not thus! Now

व्याघ्रेणोक्तं । महेहेन जीवतु स्वामी । सिंहेनोक्तं । न

by the tiger said: Through my-body may live the lord! By the lion said: Not

कदाचिदेवमुचितं । अथ चित्करणोऽपि जातविश्वासस्तथैवा-

ever thus proper! Now Chitrakarṇa also with created-confidence so just

त्वदानमाह । ततस्तडचनाहेन व्याघ्रेणासौ कुशिं विदार्य

self-gift declares. Then upon his-word by that tiger he, the flank having torn open,

व्यापादितः सर्वैर्भृशितः । अतोऽहं ब्रवीमि । मतिर्दोलायते सत्यमि-

killed by all eaten. Therefore I say: The mind wavers truly

त्वादि । ततस्तृतीयधूर्तवचनं श्रुत्वा स्वमतिभ्रमं निश्चित्य

&c. Then the third-knave's-word having heard of his-mind's-shakiness being convinced

च्छागं त्वक्का ब्राह्मणः स्नात्वा गृहं ययौ । स च्छागस्तैर्धू-

the goat leaving the Brāhmaṇa having bathed home went. That goat by those

तैनीत्वा भक्षितः । अतोऽहं ब्रवीमि । आत्मौपम्येन यो

knives having taken (it) eaten. Therefore I say: By with himself-comparison who

वेत्तीत्यादि । राजाह । मेघवरणं कथं शत्रुमध्ये त्वया

considers &c. The king says: Meghavarṇa, how in the enemies'-midst by thee

चिरमुषितं कथं वा तेषामनुनयः कृतः । मेघवरणं उवाच । देव

long dwelt, how or of them conciliation made? Meghavarṇa said: Sire,

स्वामिकार्यार्थिना स्वप्रयोजनवशादा किं न क्रियते ।

by one the master's-profit-seeking, for one's own-aims'-sake or what not is done?

पश्य । लोको वहति किं राजच मूर्धा दग्धुमिधनं ।

Behold: People do they carry (what?), O king, not on the head to burn (it) fuel?

क्षालयन्नपि वृक्षांप्रिं नदीवेला निकृतति ॥ ६० ॥

Washing also a tree's-foot a river's-current tears (it) down. (60)

तथा चोक्तं । स्तंधेनापि वहेच्छून्नकार्यमासाद्य बुद्धिमान् ।

Thus and said : On the shoulder even will carry enemies, an object approaching, the wise,

यथा वृद्धेन सर्पेण मंडूका विनिपातिताः ॥ ६१ ॥

as by the old serpent frogs (were) destroyed. (61)

राजाह । कथमेतत् । मेघवर्णः कथयति । अस्ति जीर्णोद्याने

The king says : How that ? Meghavarṇa relates : There was in an old-garden

मंदविषो नाम सर्पः । सो ऽतिजीर्णतयाहारमप्यन्वेषुमङ्गमः

Mandavisha by name a serpent. That from over-agedness food even to seek unable

सरस्तीरे पतित्वा स्थितः । ततो दूरादेव केनचिन्मंडूकेन

on a pond's-bank having fallen remained. Then from afar already by some frog

हृष्टः पृष्ठश्च । किमिति त्वमाहारं नान्विष्यसि । सर्पोऽवदत् ।

seen, asked and : Why thus thou food not dost seek ? The serpent said :

गच्छ भद्र मम मंदभाग्यस्य प्रश्नेन किं । ततः संजात-

Go, my dear ! Of me ill-fated with questioning what ? Then with roused-

कौतुकः स च भेकः सर्वथा कथ्यतामित्याह । सर्पोऽप्याह ।

curiosity that also frog 'wholly let it be told !' thus says. The serpent also says :

भद्र ब्रह्मपुरवासिनः श्रोत्रियस्य कौंडिन्यस्य पुचो विंशतिवर्षीयः

My dear, of an in Brahmapura-living Śrotriya Kaundinya the son twenty-years old

सर्वगुणसंपन्नो दुर्देवान्मम नृशंसस्वभावाहृष्टः । तं

with all-virtues-endowed from ill-fate of me through the cruel-nature bitten. That

पुचं सुशीलनामानं मृतमालोक्य मूर्छितः कौंडिन्यः पृथिव्यां लुलोठ ।

son Suśila-named dead having seen fainting Kaundinya on the ground rolled.

अनन्तरं ब्रह्मपुरवासिनः सर्वे वांधवास्त्रागत्योपविष्टाः ।

Thereupon Brahmapura-inhabiting all relations there having approached sat down.

तथा चोक्तं । उत्सवे असने युद्धे दुर्भिष्ठे राष्ट्रविष्टवे ।

Thus and said : At a festival, in distress, in battle, in famine, in realm-tumult,

राजद्वारे श्मशाने च यस्त्रिष्टति स बांधवः ॥ ६२ ॥

at the king's-door, on the cemetery and who remains, he a relation. (62)

तत्र कपिलो नाम स्नातको उवदत् । अरे कौंडिन्य मूढो

There Kapila by name, a householder, said: Alas, Kaundinya, infatuated

उसि तेनैवं विलपसि ।

thou art, therefore thus thou lamentest.

शृणु । क्रोडीकरोति प्रथमं यथा जातमनियता ।

Listen: To the bosom folds first as a child perishableness,

धाचीव जननी पश्चात्यथा शोकस्य कः क्रमः ॥ ६३ ॥

a nurse as, the mother afterwards, therefore for sorrow what course? (63)

क गताः पृथिवीपालाः ससैन्यबलवाहनाः ।

Where (are) gone the earth-protectors with-armies-power-chariots,

वियोगसाक्षिणी येषां भूमिरद्यापि तिष्ठति ॥ ६४ ॥

departure-witnessing of whom the earth to-day even stands? (64)

अपरं च । कायः संनिहितापायः संपदः पदमापदां ।

Another and, The body has destruction-close to it, happiness the place for misfortunes,

समागमाः सापगमाः सर्वमुत्पादि भंगुरं ॥ ६५ ॥

meeting with-departure (connected), everything born (is) frail. (65)

प्रतिक्षणमयं कायः क्षीयमाणो न लक्ष्यते ।

Every moment this body wasting away not is perceived,

आमकुंभ इवांभःस्यो विशीर्णः सन्धिभाव्यते ॥ ६६ ॥

a crude-jar as in water-standing; dissolved being, it is discovered. (66)

आसन्नतरतामेति मृत्युर्जंतोर्दिने दिने ।

To closer proximity goes death of a living being day by day,

आधातं नीयमानस्य बध्यस्येव पदे पदे ॥ ६७ ॥

of a to slaughter being led culprit as step by step. (67)

अनित्यं यौवनं रूपं जीवितं द्रव्यसंचयः ।

Uncertain (is) youth, beauty, life, of goods-a store,

ऐश्वर्ये प्रियसंवासो मुद्येत्तत्र न पंडितः ॥ ६८ ॥

sovereignty, friends'-society; fascinated should be there not the wise. (68)

यथा काष्ठं च काष्ठं च समेयातां महोदधौ ।

As a plank and a plank and may meet on the mighty-water-receptacle,

समेत्य च व्यपेयातां तद्वद्वृत्तसमागमः ॥६९॥

having met and may part, thus of beings-the meeting. (69)

यथा हि पर्षिकः कश्चिद्धायामाश्रित्य तिष्ठति ।

As namely wanderer some to shade having resorted halts,

विश्रस्य च पुनर्गच्छेत्तद्वद्वृत्तसमागमः ॥७०॥

having rested and again will go, thus of beings-the meeting. (70)

अन्यच्च । पञ्चभिर्निर्मिते देहे पञ्चतं च पुनर्गते ।

Another and, On the of five (elements) composed body, to the five's state and again gone,

स्वां स्वां योनिमन्तुप्राप्ते तत्र का परिदेवना ॥७१॥

its its birthplace having found, there what lamentation. (71)

यावतः कुरुते जंतुः संवंधान्तनसः प्रियान् ।

As many makes a creature connections to the mind dear,

तावत्तोऽपि निखन्यते हृदये शोकशंकवः ॥७२॥

so many also are ingrafted in the heart sorrow-thorns. (72)

नायमत्यंतसंवासो लभ्यते येन केनचित् ।

Not this perpetual-association is found by anyone whomesoever

अपि स्वेन शरीरेण किमुतान्येन केनचित् ॥७३॥

even with his own body, how much less with else anyone! (73)

अपि च । संयोगो हि वियोगस्य संसूचयति संभवं ।

Also and, Connection namely of separation indicates the origin,

अनतिक्रमणीयस्य जन्म मृत्योरिवागमं ॥७४॥

of the inevitable birth of death as the approach. (74)

आपातरमणीयानां संयोगानां प्रियैः सह ।

Of for the moment-delightful connections friends with,

अपश्यानामिवाच्चानां परिणामोऽतिदारुणः ॥७५॥

of unwholesome as foods, the end (digestion) over-painful. (75)

अपरं च । ब्रजन्ति न निवर्तते श्रोतांसि सरितां यथा ।

Another and, There run on, not return, the waves of rivers as,

आयुरादाय मर्त्यानां तथा रात्रहनी सदा ॥७६॥

the life taking away of mortals thus night-and day always. (76)

सुखास्वादपरो यस्तु संसारे सत्समागमः ।

In happiness-enjoyment-only consisting which truly in the world with the good-association,

स वियोगावसानत्वाद्वाखानां धुरि युज्यते ॥७७॥

that from (its) in separation-ending of troubles in the yoke is joined. (77)

अत एव हि नेच्छंति साधवः सत्समागमं ।

Therefore only namely not wish the virtuous with the good-association,

यद्वियोगासिलूनस्य मनसो नास्ति भेषजं ॥७८॥

because of the with separation's-sword-cut heart not is a remedy. (78)

सुकृतान्यपि कर्माणि राजभिः सगरादिभिः ।

Well-performed even works by the kings Sagara &c.,

अथ तान्येव कर्माणि ते चापि प्रलयं गताः ॥७९॥

then those very works they and also to destruction gone. (79)

संचिंत्य संचिंत्य तमुयदं मृत्युं मनुष्यस्य विचक्षणस्य ।

Having reflected having reflected on that stern-sceptred Death, of a man intelligent

वर्षीबुसिक्ता इव चर्मवंधाः सर्वे प्रयत्नाः शिथिलीभवंति ॥८०॥

with rain-water-sprinkled as leather-straps all efforts relaxed-become. (80)

यामेव रात्रिं प्रथमामुपैति गर्भे निवासं नरवीरलोकः ।

On which just night first takes up in the womb (his) abode a human-hero,

ततः प्रभृत्यस्वलितप्रयाणः स प्रत्यहं मृत्युसमीपमेति ॥८१॥

thence forward with unfaltering-progress he daily death-near goes. (81)

अतः संसारं विचारय । शोको इयमज्ञानस्य प्रपञ्चः । पश्य ।

Therefore the world consider! Sorrow this of ignorance display. Behold:

अज्ञानं कारणं न स्याद्वियोगो यदि कारणं ।

Ignorance the cause not (if) were, separation if the cause,

शोको दिनेषु गच्छत्सु वर्धतामप्याति किं ॥८२॥

sorrow, days passing on, should increase; it departs why? (82)

तद्वात्मानमनुसंधेहि । शोकचर्चा परिहर । यतः ।

Therefore here thyself compose! Sorrow-searching avoid! For,

अकांडपातजातानां गाचाणां मर्मभेदिनां ।

Of the not-by arrow-fall-produced of the limbs the joints-cutting

गाढशोकप्रहाराणाम् चिन्तैव महौषधी ॥ ८३ ॥

deep-sorrow's-blows not-reflection only the great-remedy. (83)

ततस्त्वचनं निशम्य प्रवुद्ध इव कौंडिन्य उत्थायाब्रवीत् ।

Then his-word having heard awakened as it were Kaundinya rising said :

तदूलमिदानी गृहनरकवासेन । वनमेव गच्छामि ।

Then enough now with in a house-hell-dwelling. To the wood surely I go.

कपिलः पुनराह ।

Kapila again says :

वने ऽपि दोषाः प्रभवन्ति रागिणां

In a wood even evils arise of the passionate,

गृहे ऽपि पञ्चेंद्रियनियहस्तपः ।

in a house even the five-organs'-restraint (is) penance ;

अकुत्सिते कर्मणि यः प्रवर्तते

in unblemished action who engages,

निवृत्तरागस्य गृहं तपोवनं ॥ ८४ ॥

of one with restrained-passions the house (is) a penance-wood. (84)

यतः । दुःखितो ऽपि चरेष्ठमे यच कुचाश्रमे रतः ।

For, The afflicted also should observe the law in any whatsoever order of life delighting

समः सर्वेषु भूतेषु न लिंगं धर्मकारणं ॥ ८५ ॥

equal unto all beings; not (is) an (external) mark of virtue-a cause. (85)

उक्तं च । वृत्त्यर्थे भोजनं येषां संतानार्थे च मैथुनं ।

Said and, For life's-sake the food of whom, for offspring's-sake and love,

वाक्सत्यवचनार्थाय दुर्गाण्यपि तरंति ते ॥ ८६ ॥

speech for true-words'-sake, difficulties also overcome they. (86)

तथा हि । आत्मा नदी संयमपुण्यतीर्था

Thus namely, The soul (is) a river having restraint-as holy-bathing places,

सत्योदका शीलतटा दयोर्मिः ।

truth-as water, character-as banks, tenderness-as waves;

तत्त्वाभिषेकं कुरु पांडुपुत्र

there ablution make, O Pāndu-son !

न वारिणा शुद्धति चांतरात्मा ॥८७॥

not through water is purified also the inward-soul. (87)

विशेषतश्च । जन्ममृत्युजराव्याधिवेदनाभिस्फुपद्गुं ।

Especially and, With birth-death-old age-illness-pain overwhelmed

संसारमिममुत्पन्नमसारं त्यजतः सुखं ॥८८॥

world this produced sapless of the quitting happiness. (88)

यतः । दुःखमेवास्ति न सुखं यस्मात्तुपलक्ष्यते ।

For, Pain only exists, not ease, because this is observed,

दुःखार्तस्य प्रतीकारे सुखसंज्ञा विधीयते ॥८९॥

on a pain-sufferer's remedy of ease-the name is bestowed. (89)

कौंडिन्यो ब्रूते । एवमेव । ततोऽहं तेन शोकाकुलेन ब्राह्मणेन

Kaundinya says: So just. Then I by that sorrow-afflicted Brâhman

शम्भो यद्द्यारभ्य मङ्गुकानां वाहनं भविष्यसीति । कपिलो ब्रूते ।

cursed, that 'to-day beginning of frogs a vehicle' thou shalt be' thus. Kapila says:

संप्रत्युपदेशासहिष्णुर्भवान् । शोकाविष्टं ते हृदयं । तथापि

At present advice-not bearing you. With sorrow-filled of thee the heart. Thus even

कार्ये शृणु ।

what to be done hear:

संगः सर्वात्मना त्याज्यः स च त्यक्तुं न शक्यते ।

Society with all-the mind to be shunned, that if be shunned not can,

स सद्ग्निः सह कर्तव्यः सतां संगो हि भेषजं ॥९०॥

that the good with to be made; of the good the society namely a medicine. (90)

अन्यच्च । कामः सर्वात्मना हेयः स चोद्धातुं न शक्यते ।

Another and, Love with all-the soul to be quitted, that if be quitted not can,

स्वभार्या प्रति कर्तव्यः सैव तस्य हि भेषजं ॥९१॥

one's-wife towards to be made, she only of that namely a medicine. (91).

एतच्छुत्वा स कौंडिन्यः कपिलोपदेशामृतप्रशंतशोकानलो

This having heard that Kaundinya by Kapila's-advice-nectar-being allayed-(his) sorrow-fire

यथाविधि दंयहणं कृतवान् । अतो ब्राह्मणशापान्मङ्गुकान्

according-to rule staff-taking made. Therefore through the Brâhman's-curse frogs

वोद्धुमः तिष्ठामि । अनंतरं तेन मंडूकेन गत्वा मंडूकनाथस्य
 to carry here I stay. Thereupon by that frog, having gone, of the frog-lord
 जालपादनाथोऽये तत्कथितं । ततोऽसावागत्य मंडूकनाथस्तुस्य
 Jālapāda-named in front that related. Then that having approached frog-lord of that
 सर्पस्य पृष्ठमारुद्वान् । स च सर्पस्तं पृष्ठे कृत्वा
 serpent the back ascended. That and serpent him on (his) back placing
 चित्पदक्रमं बधाम । परेद्युश्चलितुमसमर्थं तं मंडूकनाथो
 at a wondrous-pace roamed about. The following-day to go unable him the frog-lord
 ऽवदत् । किमद्य भवान्मन्दगतिः । सर्पो ब्रूते । देव आहारविरहाद्-
 addressed: Why to-day you slowly-going? The serpent says: Sire, from food-want
 समर्थोऽस्मि । मंडूकनाथोऽवदत् । अस्मदाज्ञया मंडूकान्भक्षय । ततो
 unable I am. The frog-lord said: By our-command frogs eat! Then
 गृहीतोऽयं महाप्रसाद इत्युक्ता क्रमशो मंडूकान्खादितवान् । अतो
 'accepted this great-favour' thus saying by degrees the frogs he ate. Then
 निर्मङ्गुकं सरो विलोक्य मंडूकनाथोऽपि तेन खादितः । अतो
 void of frogs the pond seeing the frog-lord also by him eaten. Therefore
 ऽहं ब्रवीमि । स्तंधेनापि वहेच्छवूनित्यादि । देव यात्विदानी
 I say: On the shoulder even will carry enemies &c. Sire, let go now
 पुरावृत्ताख्यानकथनं । सर्वथा संधेयोऽयं हिरण्यगर्भो
 former-events'-stories'-telling! 'By all means to be conciliated this Hiranyagarbha
 राजा संधीयतामिति मे मतिः । राजेवाच । कोऽयं
 king let be made peace with' thus of me the opinion, The king said: What this
 भवतो विचारः । यतो जितस्त्रावद्यमस्माभिस्ततो यद्यस्मत्सेवया
 of you thought? Since defeated first he by us, therefore if in our-vassalage
 वसति तदास्तां नो चेद्विगृह्यतां । अचांतरे
 he dwells, then may he remain, not if, let him be attacked! There meanwhile,
 जंबुद्वीपादागत्य शुकेनोक्तं । देव सिंहलद्वीपस्य सारसो
 from Jambudvīpa having arrived, by the parrot said: Sire, of Sīnhaladvīpa the Sārasa
 राजा संप्रति जंबुद्वीपमाक्रम्यावतिष्ठते । राजा सप्तभूमं
 king now Jambudvīpa having invaded remains (there). The king with-confusion

ब्रूते । किं किं । शुकः पूर्वोक्तं कथयति । गृधः स्वागतम्-

says: What? what? The parrot the before-said relates. The vulture to himself

वाच । साधु रे चक्रवाक मंचिन्सर्वज्ञ साधु साधु । राजा

said: Well, O Chakravāka minister Sarvajña, well, well. The king

सकोपमाह । आस्तां तावद्यं । गत्वा तमेव समूलम्-

with-anger says: Let remain then this one! Having gone that one surely with-root

मूलयामि । दूरदर्शी विहस्याह ।

I root up. Dūradarśin smiling says:

न शरन्मेघवक्तार्थं वृथैव घनगर्जितं ।

Not autumn-cloud-like to be made in vain only cloud-thundering;

परस्यार्थमनर्थं वा प्रकाशयति नो महान् ॥९२॥

to an enemy profit loss or reveals never the great. (92)

अपरं च । एकदा न विगृहीयाङ्गूजाजाभिधातिनः ।

Another and, At once not should fight many a king adversaries,

सदर्पोऽप्युरगः कीटैर्वहुभिन्नाशयते ध्रुवं ॥९३॥

a proud even serpent by insects many is made to perish surely. (93)

देव किमिति विना संधानं गमनमस्ति । यतस्तदास्मत्पश्चात्

Sire, why thus without concluding peace marching is? For then behind our-back

प्रकोपोऽनेन कर्तव्यः । अपरं च ।

disturbance by this one to be made. Another and,

योऽर्थतत्त्वमविज्ञाय त्रीधस्यैव वशं गतः ।

Who a thing's-true state not-having ascertained of anger verily into the power gone,

स तथा तथते मूढो ब्राह्मणो नकुलाद्यथा ॥९४॥

he thus is pained fool, the Brāhmaṇ on account of the ichneumon as. (94)

राजाह । कथमेतत् । दूरदर्शी कथयति । अस्त्युज्जयिन्यां माधवो

The king says: How that? Dūradarśin relates: There is in Ujjayini: Mādhava

नाम विग्रः । तस्य ब्राह्मणी प्रसूता बालापत्यस्य रक्षार्थं

by name a Brāhmaṇ. Of him the wife having born⁴ of the young-child for protection's-sake

ब्राह्मणम् वस्याय स्नातुं गता । अथ ब्राह्मणाय राजः पार्वण-

the Brāhmaṇ having left, to bathe gone. Now to the Brāhmaṇ the king's monthly

आङ्गं दातुमाहानमागतं । तच्छुत्वा ब्राह्मणः सहज-

Srāddha to give an invitation came. That having heard the Brāhman from his natural-

दारिद्रादृचिंतयत् । यदि सत्वरं न गच्छामि तदान्यः कश्चिच्छुत्वा
poverty reflected: If with-haste not I go then else somebody having heard

आङ्गं यहीयति । यतः ।

the Srāddha will take. For,

आदानस्य प्रदानस्य कर्तव्यस्य च कर्मणः ।

Of a receipt, of a gift, of to be done and work

क्षिप्रमुक्रियमाणस्य कालः पिबति तद्रसं ॥१५॥

speedily not-being done time drinks its-essence. (95)

किंतु बालकस्याच रक्षको नास्ति । तत्किं करोमि । यातु

However of the child here a guardian not is. Then what do I? Well!

चिरकालपालितमिमं नकुलं पुचनिर्विशेषं बालकरक्षायां

a long-time-cherished this ichneumon from a son-without difference in the child's-protection

व्यवस्थाय गच्छामि । तथा कृत्वा गतः । ततस्तेन नकुलेन

having placed I go. Thus having done (he) departed. Then by that ichneumon

बालकसमीपमागच्छन्कृष्णसर्पो हृष्टा व्यापाद्य

to the child's-proximity approaching a black serpent, having seen, having killed,

कोपात्खंडं खंडं कृत्वा खादितः । ततोऽसौ नकुलो ब्राह्मणमा-

from anger part part having made, devoured. Then that ichneumon the Brāhman

यांतमवलोक्य रक्तविलिप्तमुखपादः सत्वरमुपागम्य

coming near seeing with blood-smeared-mouth-and feet with-haste having approached

तच्चरणमीर्लूलोद । ततः स विप्रस्तुथाविधं तं हृष्टा बालको

at his-feet rolled. Then that Brāhman in such-a state him having seen, 'the child

अनेन खादित इत्यवधार्य नकुलं व्यापादितवान् । अनंतरं यावद्-

by him eaten' thus inferring the ichneumon killed. Afterwards while

पसृत्यापत्यं पश्यति ब्राह्मणस्तावद्वालकः सुस्थः सर्पश्च

approaching at the child looks the Brāhman, then the child healthy the serpent and

व्यापादितस्तिष्ठति । ततस्तमुपकारकं नकुलं निरीक्ष्य भावित-

killed lies. Then that as a benefactor ichneumon having recognized with reflecting-

चेताः स परं विषादमगमत् । अतोऽहं ब्रवीमि । योऽर्थतत्त्वम्-
mind be to extreme grief went. Therefore I say: Who a thing's-true state

विज्ञायेत्यादि । अपरं च ।

not-having ascertained &c. Another and,

कामः क्रोधस्तथा मोहो लोभो मानो मदस्तथा ।

Lust, anger, likewise infatuation, covetousness, pride, intoxication likewise,

षट्गोमुत्सृजेदेनमस्मिंस्यक्ते सुखी नृपः ॥९६॥

of six-collection should he avoid this; this (being) shunned happy a prince. (96)

राजाह । मंचिक्षेष ते निश्चयः । मंची ब्रूते । एवमेव ।

The king says: Minister, (is) this thy conviction? The minister says: So just.

यतः । स्मृतिश्च परमार्थेषु वितर्को ज्ञाननिश्चयः ।

For, Recollection and, in important-matters deliberation, knowledge-conviction,

हृष्टा मंचगुप्तिश्च मंचिणः परमो गुणः ॥९७॥

firmness, counsel-concealment and a minister's highest quality. (97)

तथा च । सहसा विद्धीत न क्रियां

Thus and, With rashness one should perform not an action,

अविवेकः परमापदां पदं ।

inconsiderateness of the greatest-misfortunes the foundation;

वृणते हि विमृश्यकारिणं

there choose namely one after deliberation-acting

गुणलब्धाः स्वयमेव संपदः ॥९८॥

through virtues-charmed of themselves already fortunes. (98)

तद्देव यदिदानीमस्मद्वचनं क्रियते तदा संधाय गम्यतां ।

Therefore Sire, if now our-word is done then having made peace let be gone!

यतः । यद्युपायाश्वत्वारो निर्दिष्टः साध्यसाधने ।

For, If also means four pointed out of what is to be accomplished-in the accomplishment

संख्यामाचं फलं तेषां सिद्धिः साक्षि व्यवस्थिता ॥९९॥

number-merely (is) the fruit of them; success in negotiation grounded. (99)

राजाह । कथमेवं संभवति । मंची ब्रूते । देव सत्वरं भविष्यति ।

The king says: How thus is it possible? The minister says: Sire, with-haste it will be,

यतः । अज्ञः सुखमाराध्यः सुखतरमाराध्यते विशेषज्ञः ।

For, An ignorant easy to be conciliated, more easily is conciliated the difference-knowing,

ज्ञानलवदुर्विदग्धं ब्रह्मापि नरं न रंजयति ॥ १०० ॥

a with knowledge-particles-badly-imbued Brahmā even man not conciliates. (100)

विशेषतश्चायं धर्मज्ञो राजा सर्वज्ञो मंची च । ज्ञातमे-

Especially and this duty-knowing king Sarvajña ('all-knowing') minister and. Perceived

तन्मया पूर्वे मेघवर्णवचनात्तक्तव्यार्थसंदर्शनात् । यतः ।

this by me before from Megh.'s-word, from the by him-done-action's-perception and. For,

कर्मानुभेद्याः सर्वत्र परोक्षगुणवृत्तयः ।

From actions-to be inferred (is) everywhere of those of unknown-qualities-the conduct

तस्मात्परोक्षवृत्तीनां फलैः कर्मानुभाव्यते ॥ १०१ ॥

therefore of those of unknown-conduct by the results the action is perceived. (101)

राजाह । अलमुक्तरोत्तरेण । यथाभिप्रेतमनुष्टीयतां ।

The king says: Enough with answers-and replies! As-intended let it be accomplished!

एतन्मन्त्रयित्वा गृध्रो महामंची तत्र यथार्हं कर्तव्यमि-

This having advised the vulture the great-minister 'there as-proper to be acted,

त्युक्ता दुर्गाभ्यन्तरं चलितः । ततः प्रणिधिवकेनागत्य

thus having said to the fort's-interior gone. Then by the spy-crane having approached

राज्ञो हिरण्यगर्भस्य निवेदितं । देव संधिं कर्तुं महामंची

to king Hiranyagerbha made known: Sire, peace to make the great-minister

गृध्रो । स्मत्समीपमागच्छत् । राजहंसी बूते । मंचिन्पुनः

the vulture to our-neighbourhood approached. The flamingo says: Minister, again

संबंधिना केनचिद्चागंतव्यं । सर्वज्ञो विहस्याह ।

by a conspirator some here will be approached. Sarvajña smiling says:

देव न शंकास्पदमेतद्यतो । सौ महाशयो दूरदर्शी । अथवा

Sire not fear-foundation this, for that noble-minded Dūradarśin. But

स्थितिरियं मंदमतीनां । कदाचिच्छक्तेव न क्रियते

the habit this of the slow-minded: Sometimes fear at all not is made,

कदाचित्सर्वत्र शंका । तथा हि ।

sometimes everywhere fear. Thus namely,

सरसि बहुशस्ताराच्चायेक्षणात्परिवंचितः

On a pond often through star-images'-perception deceived

कुमुदविटपानेषी हंसो निशास्त्रविचक्षणः ।

a lotus-shoots-seeking goose at night, unwise,

न दशति पुनस्त्ताराशंकी दिवापि सितोत्पलं

not eats again stars-fearing by day also the white-lotus;

कुहकचकितो लोकः सत्ये इष्पायमपेक्षते ॥ १०२ ॥

by knaves-frightened the world in the honest even danger suspects. (102)

दुर्जनदूषितमनसः सजनेष्वपि नास्ति विश्वासः ।

Of one with by wicked men-spoiled-mind in good-men also not is confidence;

बालः पायसदग्धो दध्यपि फूकूत्य भक्षयति ॥ १०३ ॥

a child with milk-burnt curd also, having blown upon it, eats. (103)

तद्वेव यथाशक्ति तत्पूजार्थं रत्नोपहारादिसामयी

Therefore Sire, according to-power for his-honour's-sake of jewel-presents-&c.-a sum

सुसज्जीक्रियतां । तथानुष्ठिते सति स गृधो मंची दुर्ग-

let quite-ready-be made! Thus accomplished being that vulture minister from the

द्वाराच्चक्रवाकेणोपगम्य सकृत्यानीय राजदर्शनं

fort's-gate by the Chak., having gone up, having saluted, having conducted king's-sight

कारितो दक्षासने चोपविष्टः । चक्रवाक उवाच । युष्मदायत्तं

caused to make on a proffered-seat and seated. The Chakravāka said: On you-dependant

सर्वं । स्वेच्छयोपभुज्यतामिदं राज्यं । राजहंसो ब्रूते । एवमेव ।

(is) all. At your-wish let be enjoyed this kingdom! The flamingo says: So just.

दूरदर्शी कथयति । एवमेवैतत्किंत्विदानी बहुप्रपञ्चवचनं निष्प्रयोजनं ।

Dūradarśin says: So just (is) this, but at present much-illusion-speech useless.

यतः । लुभ्यमर्थेन गृह्णीयात्प्रभमंजलिकर्मणा ।

For, The covetous with money he should win, the stern with supplication,

मूर्खं छन्दोऽनुवृत्तेन याथातश्येन पंडितं ॥ १०४ ॥

a fool with wish-compliance, with truthfulness the wise. (104)

अन्यच्च । सद्गावेन हरेन्मिचं संभ्रमेण तु बांधवान् ।

Another and, With good-character he should win a friend, with reverence however relations,

स्त्रीभृत्यौ दानमानाभ्यां दाक्षिण्येनेतराञ्जनान् ॥१०५॥

a woman-and attendant with gift-and honour, with courtesy other persons. (105)

तद्विदानीं संधाय गम्यतां । महाप्रतापश्चित्तवर्णो राजा ।

Therefore now having made peace let be gone ! Of great-splendour Chitravarpa the king.

चक्रवाको ब्रूते । यथा संधानं कार्यं तदप्युच्यतां ।

The Chakravâka says : How peace-conclusion to be made, that also let be told !

राजहंसो ब्रूते । कति प्रकाराः संधीनां संभवंति । गृध्रो ब्रूते ।

The flamingo says : How many sorts of alliances are possible ? The vulture says :

कथयामि । श्रूयतां ।

I tell. Let be listened :

बलीयसाभियुक्तस्तु नृपो नान्यप्रतिक्रियः ।

By a stronger one attacked however a king not having another-remedy

आपन्नः संधिमन्विच्छेक्तुर्वाणः कालयापनं ॥१०६॥

distressed peace should seek, causing delay of time. (106)

कपाल उपहारस्थं संतानः संगतस्तथा ।

Kapâla, Upahâra and, Santâna, Saṅgata likewise,

उपन्यासः प्रतीकारः संयोगः पुरुषांतरः ॥१०७॥

Upanyâsa, Pratîkâra, Sañhyoga, Purushântara, (107)

आहृष्टनर आदिष्ट आत्मादिष्ट उपयहः ।

Adrîṣṭanara, Âdîṣṭa, Âtmâdîṣṭa, Upagraha,

परिक्रयस्तथोच्चस्तथा च परभूषणः ॥१०८॥

Parikraya, likewise Uchchhanna, likewise and Parabhûṣhaṇa, (108)

स्कंधोपनेयः संधिष्ठ षोडशेते प्रकीर्तिताः ।

the Skandhopaneyâ alliance and, sixteen these proclaimed ;

इति षोडशकं प्राहुः संधिं संधिविचक्षणाः ॥१०९॥

thus sixteenfold proclaim alliance the with alliances-conversant. (109)

कपालसंधिविज्ञेयः केवलं समसंधितः ।

The Kapâla-alliance to be known simply as (made) through equal-alliance,

संप्रदानाङ्गवति य उपहारः स उच्यते ॥११०॥

through a gift is which, Upahâra that is called. (110)

संतानसंधिर्विज्ञेयो दारिकादानपूर्वकः ।

The Santāna-alliance to be known as by a daughter's-gift-preceded;

सज्जिस्तु संगतः संधिमैतीपूर्वे उदाहृतः ॥१११॥

with the good however Saṅgata the alliance, by friendship-preceded (is) named; (111)

यावदायुःप्रमाणस्तु समानार्थप्रयोजनः ।

(it is) as long as-life-lasting surely at the same-objects-aiming

संपत्तौ वा विपत्तौ वा कारणैर्यो न भिद्यते ॥११२॥

in prosperity either in adversity or by causes which not is broken. (112)

संगतः संधिरेवायं प्रकृष्टत्वात्सुवर्णवत् ।

The Saṅgata alliance only this from (its) superiority (is) gold-like;

तथान्यैः संधिकुशलैः कांचनः स उदाहृतः ॥११३॥

thus by others in alliances-skilled Kāśichana (golden) that (is) named. (113)

आत्मकार्यस्य सिद्धिं तु समुद्दिश्य क्रियेत यः ।

One's own-object's accomplishment however pointing out is made which,

स उपन्यासकुशलैरुपन्यास उदाहृतः ॥११४॥

that by the with the Upayāsa-conversant Upayāsa (is) named. (114)

मयास्योपकृतं पूर्वे ममायेष करिष्यति ।

'By me to him service rendered before, to me also he will render (it)'

इति यः क्रियते संधिः प्रतीकारः स उच्यते ॥११५॥

thus which is made alliance, Pratikāra that is called. (115)

उपकारं करोम्यस्य ममायेष करिष्यति ।

A service I render to him, to me also he will render (it),

अयं चापि प्रतीकारो रामसुग्रीवयोरित्व ॥११६॥

this and also (is) Pratikāra, of Rāma-and Sugrīva as. (116)

एकार्था सम्यगुद्दिश्य क्रियां यच हि गच्छति ।

Of one-aim properly pointing out an action where namely one goes,

सुसंहितप्रमाणस्तु स च संयोग उच्यते ॥११७॥

of well-united-authority surely that and Saṁhyoga is called. (117)

आवयोर्योधमुख्यैस्तु मदर्थः साधतामिति ।

'Of us two by the warrior-chiefs truly my-object let be accomplished' thus

यस्मिन्मण्णस्तु क्रियते स संधिः पुरुषांतरः ॥ ११८ ॥

in which a payment surely is made that alliance (is) Purushāntara. (118)

त्वयैकेन मदीयो इर्थः संप्रसाध्यस्त्वसाविति ।

By thee alone my affair to be accomplished surely this' thus

यत्र शत्रुः परं कुर्यात्सो इहृष्टपुरुषः स्मृतः ॥ ११९ ॥

where an enemy payment must make, that (is) Adṛiṣṭapurusha recorded. (119)

यत्र भूम्येकदेशेन परेन रिपुरुद्धितः ।

Where with a land's-part as fine an enemy powerful

संधीयते संधिविद्धिः स चादिष्ट उदाहृतः ॥ १२० ॥

is made peace with, by alliance-knowers that and Ādīshṭa (is) recorded. (120)

स्वसैन्येन तु संधानमात्मादिष्ट उदाहृतः ।

Through one's own-army however peace-conclusion Ātmādīshṭa (is) named;

क्रियते प्राणरक्षार्थं सर्वदानादुपग्रहः ॥ १२१ ॥

it is made for life-protection's-sake through total-surrender Upagraha. (121)

कोषांशेनाधर्षकोषेण सर्वकोषेण वा पुनः ।

with a treasure's-part, with half-the treasure, with the whole-treasure or again

शिष्टस्य प्रतिरक्षार्थं परिक्रय उदाहृतः ॥ १२२ ॥

of the remainder for preservation's-sake Parikraya (is) named. (122)

भुवां सारवतीनां तु दानादुच्छन्न उच्यते ।

Of lands excellent however through the surrender Uchchhanna it is called;

भूम्युत्पादलदानेन सर्वेण परभूषणः ॥ १२३ ॥

through the on the ground-growing-fruits'-surrender entire Parabhūṣana. (123)

परिच्छन्नं फलं यत्र प्रतिस्कंधेन दीयते ।

Measured fruit where on every-shoulder is offered,

स्कंधोपनेयं तं प्राहुः संधिं संधिविचक्षणाः ॥ १२४ ॥

Skandhopaneyā that proclaim alliance the with alliances-conversant. (124)

परस्परोपकारस्तु मैत्री संबंधकस्तथा ।

Mutual-assistance surely, friendship, relationship likewise,

उपहारश्च विज्ञेयाश्चत्वारश्चैव संधयः ॥ १२५ ॥

the with presents concluded and to be known as four also only alliances. (125)

एक एवोपहारस्तु संधिरेव मतो मम ।

The one only with presents concluded however alliance truly (is) approved by me,

उपहारविभेदास्तु सर्वे मैत्रविवर्जिताः ॥१२६॥

from the with presents concluded-differing however all (are) of friendship-destitute. (126)

अभियोक्ता वलीयस्वादूलव्या न निवर्तते ।

An assailant because of his greater strength not-having gained not returns,

उपहाराद्वते तस्मात्संधिरन्यो न विद्यते ॥१२७॥

present without therefore alliance other not is known. (127)

राजाह । भवंतो महांतः पंडिताश्च । तद्वास्माकं यथाकार्यमु-

The king says: You (are) great wise and. Therefore here to us as-to be acted

पदिश्यतां । मंची ब्रूते ।

let be taught! The minister says:

आः किमेवमुच्यते । आधिव्याधिपरीतापादृद्य श्वो वा विनाशिने ।

Ah, why thus is spoken? Through sorrow-and disease-pain to-day to-morrow or perishing

को हि नाम शरीराय धर्मपेतं समाचरेत् ॥१२८॥

Who truly namely for the body a from justice-departing (act) would commit? (128)

जलांतश्चंद्रपलं जीवितं खलु देहिनां ।

As in water-the moon-trembling (is) the life surely of corporeal (beings),

तथाविधमिति ज्ञात्वा शश्वत्कल्प्याणमाचरेत् ॥१२९॥

of such a state thus (it) knowing, always virtue one should practice. (129)

मृगतृष्णासमं वीक्ष्य संसारं क्षणभंगुं ।

'Deer-thirst'-like having perceived the world in a moment-perishing

सज्जनैः संगतं कुर्याङ्गमाय च सुखाय च ॥१३०॥

with good-men Saṅgata one should make for virtue and for happiness and. (130)

तन्मम संमतेन तदेव क्रियतां । यतः ।

Then of me according to the opinion this verily let be done! For,

अश्वमेधसहस्राणि सत्यं च तुलया कृतं ।

Aśvamedha-thousands truth and on a balance placed—

अश्वमेधसहस्राङ्गि सत्यमेवातिरिच्यते ॥१३१॥

over an Aśvamedha-thousand surely truth alone preponderates. (131)

अतः सत्याभिधानदिव्यपुरः सरोऽप्यनयोर्भूपालयोः कांच-

Therefore by the Truth-named-oath-preceded also of these two princes the Golden-
नाभिधानसंधिर्विधीयतां । सर्वज्ञो बृते । एवमस्तु । ततो राजहंसेन
named-alliance let be concluded ! Sarvajña says : So be it ! Then by the flamingo

राजा वस्त्रालंकारोपहारैः स मंची दूरदर्शी पूजितः

king with dresses-ornaments-presents that minister Dūradarśin honoured

प्रदृष्टमनाथक्रवाकं गृहीत्वा राजो मयूरस्य संनिधानं

with delighted-mind the Chakravāka having taken of the king peacock to the proximity

गतः । तत्र चित्रवर्णेन राजा सर्वज्ञो गृध्रवचनाङ्गुमान-

gone. There by Chitravarṇa the king Sarvajña upon the vulture's-word by honours-

दानपुरः सरं संभाषितस्तथाविधं संधिं स्वीकृत्य राजहंससमीपं

and gifts-preceded addressed such an alliance having accepted the flamingo-near

प्रस्थापितः । दूरदर्शी बृते । देव सिद्धं नः समीहितं । इदानीं

despatched. Dūradarśin says : Sire, accomplished our desire. Now

स्वस्थानमेव विंध्याचलं व्यावृत्य प्रतिगम्यतां । अथ सर्वे

to our-place verily the Vindhya-mountain returning let be gone ! Then all

स्वस्थानं प्राप्य मनोऽभिलषितं फलं प्राप्नुवन्निति ।

their-place having reached the mind-desired fruit obtained, thus.

विष्णुशर्मणोक्तं । अपरं किं कथयामि । कथ्यतां । राजपुत्रा

By Vishṇuśarman said : Further what shall I tell ? Let it be told ! The king's-sons

जचुः । तत्र प्रसादाद्राज्यव्यवहारांगं ज्ञातं ततः

said : Through thy kindness of kingdom's-administration-the subject learnt, thereby

सुखिनो भूता वयं । विष्णुशर्मोवाच । यद्यपेवं तथाप्य-

happy (have) become we. Vishṇuśarman said : If also so, thus even

परमपीदमस्तु ।

further also this be :

संधिः सर्वमहीभुजां विजयिनामस्तु प्रमोदः सदा

Peace of all-sovereigns victorious be the delight always!

संतः संतु निरापदः सकृतिनां कीर्तिश्चिरं वर्धतां ।

The good may be free from misfortune ! Of the well-acting the fame long may increase !

नीतिर्वारविलासिनीव सततं वक्षःस्यले संस्थिता

Policy a lovely woman like constantly at the bosom resting

वक्षं चुंबतु मंचिणामःहरहर्भूयान्महानुत्सवः ॥ १३२ ॥

the mouth may kiss of ministers ! Day by day may be great rejoicing ! (132)

॥ इति हितोपदेशे संधिर्नाम चतुर्थकथासंयहः समाप्तः ॥

Thus in the Hitopadeśa Reconciliation by name the fourth-story-collection finished.

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